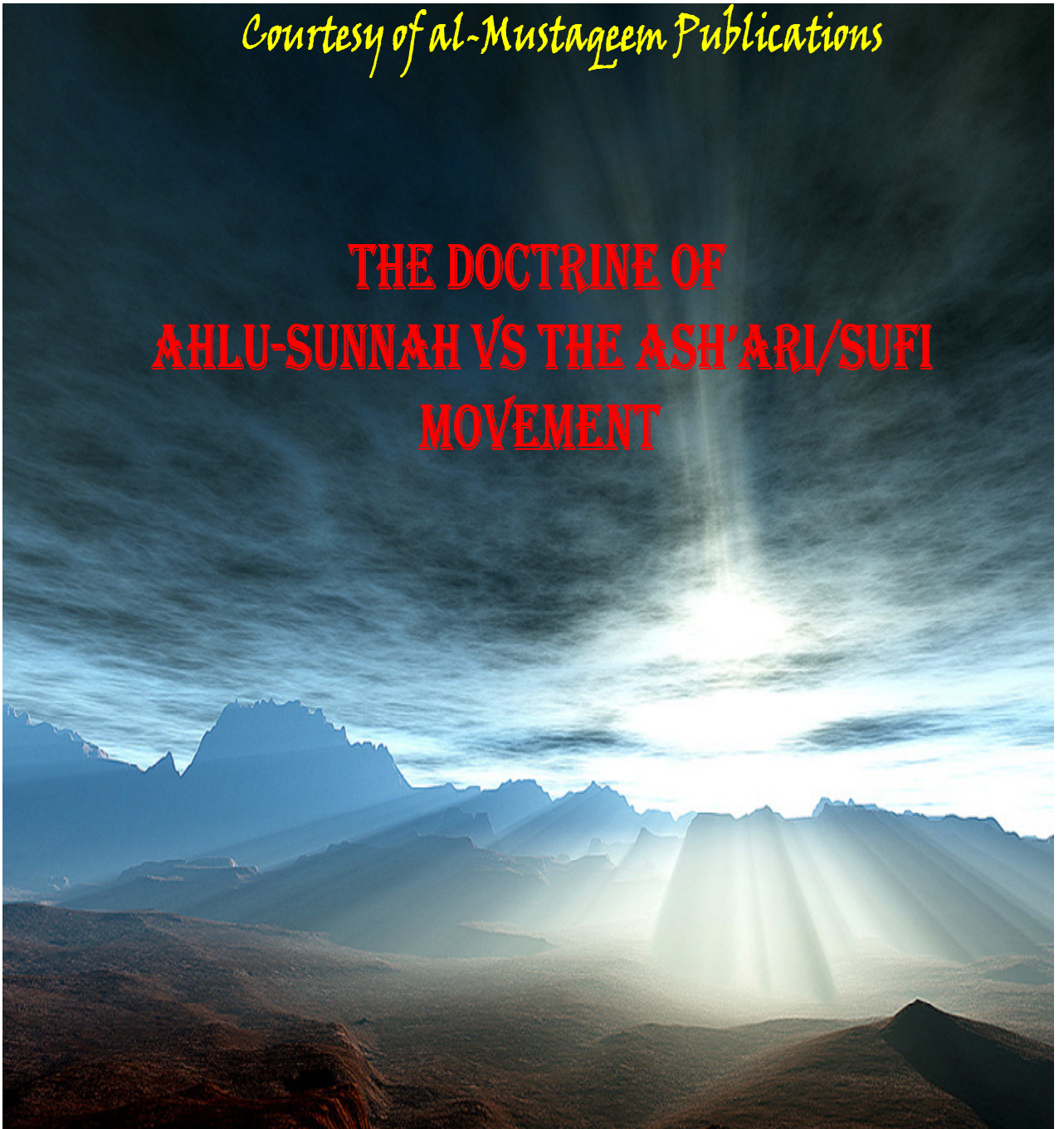


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**THE DOCTRINE OF
AHLU-SUNNAH VS THE ASH'ARI/SUFI
MOVEMENT**



Radd Alal Mukhalifeen wa Tadheerul Minal Bida al-Ashaa'ira wal Mutassawifa

A Refutation against the Successive generations and the Warning from the Innovations of the Ash'aris and the Sufis

Undoing the Satanic plots of the Neo-Aristolians



Al-Muqaddimmah

Praise belongs to God Who has made truth clearly distinct from error, who puts down innovation and innovators and raises high the Sunna of the Prophet, salallahu alaihi wa sallam, and the people who follow it. Praise belongs to God Who in every century inspires a group of scholarly people to defend the Way of the Prophet, salallahu alaihi wa sallam, from the distortions of the ignorant and the fabrications of the liars, those who accuse the way of the people who strictly restrict themselves upon the consolidated beliefs of the first three generations of Muslims as we were commanded, and who adhere to their methodology in all matters of the religion from adaab, akhlaaq, fiqh, hadeeth, tafseer, aqeedah, and others matters, accuse such a people of being muftadi, mujassimah, mutashabiha, mutashadidoon, hashawiyyah, mukafireen (those who make takfeer), falsely claiming that their way in aqeedah and the stances that they have taken that had no authentic route to the salafu-saalih, is the saved way, and they are ahlu-sunnah wa taifatul-mansoorah, al firqatu-naajiya. Wa sallallahu alaihi wa mubarakan Muhammadan wa ala ahlili wa sahbihi ajma'een ama b'ad

The reason for this risalah:

This article is a direct reply to the rather humorous and radical statements made against ahlu-sunnah under the risalaa entitled "ahlu-sunnah versus the salafi movement" which the name itself is a contradiction against historical precedent and reality itself.

Included in this risala will have bi ithnillah, the statements of reliable Imaams of sunnah, who's aqeedah is attested to be saleem upon which the relying of their way has more right than those who adopted stances contrary to the stances of the salafu-saalih and the true fuqaha who followed the madhaahibul arb'aa al-islamiyyah.

Islam in the understanding of Muslims from every generations from the prophet on down is that the only Islam is the Islam of ahlu-sunnah wal jama'ah, the jam'ah being the jama'ah of the salafu-saalih. Their Islam is Islam and the opposite of their Islam is the representation of no Islam, only the religion of the opinions of the one who formulated it. Their Islam was Islam and other than their Islam is not the correct Islam and Islam is only looked at from the route of how they viewed the Islamic etiquettes from manners all the way to fiqh and aqeedah to be.

So the reality of salafiyyah is that anyone who follows the way laid down by the salafu-saalih is in reality sunni. The reason why is because our Imaam Ahmad Bin Hanbal said **“the Sunnah with us is what the companions were upon”**

This immense statement entails some fundamental realities. Some of them are the fact that Ahmad

- did not begin with the Quraan
- did not begin with the Sunnah of the prophet. Why, because
- He started off with saying that this sunnah is the sunnah of what the companions were upon.

So to us there is no quraan except upon the way the companions understood it, there is no sunnah of the prophet except the way the companions understood that sunnah. So without being upon the way of the companions i.e. tariqa asalafiyyah, one will not, EVER, attain the quran nor the sunnah in any aspect. That reality is realized by Ahmad who was reported to have said something to the effect of “the one who traverses upon kalaam and arrives at what is right is in error and the one who is upon sunnah and lands on something wrong is still correct” while the obvious application of it was to the ahlul-kalaam, it is understood to be generally anything other than the way of the companions, and since sunnah equals, at least to Ahmad, the way of the companions and anything other than their way cannot ever be as sunnah EVER.

This reality would mean by default that the sunnah is limited and only found in the way our companions were found to have done. That means a sunni is what they, the salaf, were. Sunnah does not lie in other than their way, and on that premise anyone who is sunni is by default salafi. Since the athari creed is nothing but the enumeration or the corpus of creedal aspects laid down and implemented by our salaf, then it follows that anyone who follows the athari aqeedah is by default salafi. And the world of Islam is based upon the understanding of the sunnah being, what the companions were upon.

That is why when, contrary to the neo ashari/jahmi rhetoric of today, that when Ibn Taymiyyah went through the mihaan events, and the end result of the two inquisitions made against him by ash'aris about his alledged “tashbeeh” and “tajseem” was that when all the scholars were unanimous that he was not what his detractors fabricated of him, they said “you have relayed the aqeedah of none other than Imaam Ahmad [note: this statement alone is an exoneration of Ibn Taymiyyah even by those who put him in the trial] , and his reply was “No, this is rather the aqeedah of all of the salafu-saalih, not just Imaam Ahmad”. To further slice more of the reality of his aqeedah being flawlessly saleem like his predecessor Ahmad, He gave his opponents THREE YEARS, 3 years, to come up with anything found in the works of the salaf by which they could find a hint of deviation between what he wrote in his wasitiyyah and what they have

found. And of that time, Allah failed their efforts in providing even 1 issue where he left the aqeedah of the salaf upon.

Hence, as I said, the athari aqeedah is nothing but the enumeration or the corpus of the creedal aspects laid down and implemented by our salaf. Ahmad is, will always be, and was always held as the criterion and a hujjah in and of himself in measuring a person's adherence to sunnah or bida.

It is based upon this reality that it is most applicable to narrate what Imaam al-Barbaharee stated first when he said "Know that Islam is the Sunnah and the Sunnah is Islam, one cannot be established without the other"

There can be no sunnah devoid of salafiyyah. The analogy of making distinction between the two is saying that there is a difference between Islam and Islam. It does not logically make any sense to anyone who understands what the reality of the sunnah is.

It is unfortunate how the talbees of Iblees reigns in some of the false claimants of adhering to this methodologically established way. And from the tablees of the shayateen is in their making fair seeming the excesses and strange oddities in religion that never had anything to do with the religion in the first place and sanctioning it through the fabrications of the previous liars in the history of Islam.

One of the make believe concepts invented by those who adopted some of this talbees is

Such an appellation is baseless since the true Salaf knew no such school as the "Salafi" school nor even called themselves by that name;

It would be enough from those among them who go to extremes by calling him Imaamul-Atham that Imaam Abu Haneefa said

- "Adhere to the athar (narration) and the tareeqah (way/following) of the **Salaf** (Pious Predecessors) and beware of newly invented matters for all of it is innovation" [Reported by As-Suyootee in Sawn al Mantaq wal-Kalaam p.32]

Apparently Abu Haneefah who passed away over a century and a half before their innovated beliefs even came to formulation understood the necessity of this tariqa asalafi, a way to be followed. It is also quite strange as this claimant of the above said this over 1280 years after what Abu Haneefah said.

Again

This reference would spark a burning rage inside of some of their hearts, however to prove a point in the strange claim they bring up here is a statement of probably the most knowledgeable and greatest of Imaams of the seventh century when he said

- There is no blame on the one who manifests/proclaims the way (madhhab) of the **Salaf**, who attaches himself to it and refers to it. Rather, it is obligatory to accept that from him by unanimous agreement (Ittifaq), because the way (madhhab) of the **Salaf** is nothing but the Truth (Haqq)." [From Majmoo al-Fataawaa li Ibni-Taymiyyah, 4:149]

His saying is seven centuries before this strange claim that came about in our times.

It is recorded in al-Insaab by Imaam as-Samani (d.562H)

"As-Salafi: this is an ascription to the **Salaf** and following their ways, in that which is related from them."

Ibn al-Atheer (d.630H) said in al-Lubaab fee Tahdheebul-Insaab (2/162), commenting upon the previous saying of as-Sam'aanee:

"And a group was known by this ascription." So the meaning is: that the term Salafi, and its ascription to them, was a matter known in the time of Imaam as-Sam'aanee, and before him .

There are only two possibilities on this matter. Either we accept the claim of these newly arisen people in modern times (in the past 2 centuries) and disregard what history testifies against them, or we submit to even the logical and rational proofs on this matter in that they have no idea what it is they are speaking of and are doing so without any knowledge. Of course what logic and reason dictate (and obviously the book and sunnah) is the latter.

Historical background:

This group that decided to oppose the way of ahlu-sunnah even consist of those who follow the fuqaha of the four sunni or salafi schools of fihiyyah ash-shar'i (Law and Jurisprudence)

The historical background contained in the madhaab of asharism is attributed to Abu Hasan al-Ashari. However the actual origination of this misguidance was found with the mutakallim known as Abu Muhammad Ibnul-Kullab.

As for the sufi oriented adherents, the actual founder of this madhaab was found with the individual named Harith al-Muhasibi. Both of these individuals were contemporaries in the same era of the time of Ahmad ibn Hanbal, a time that was at the end of the third blessed generation of muslims and it is said that Imaam at-Tirmidhee was the seal of that glorious age.

Correction of a historical understanding:

The actuality of tassawuf and that of ash'arism are not exactly synonymous. Asharism deals with the creedal aspects in the technicalities of the Tawheed of Allah's names and attributes. This is the only variance that they separated themselves from the main group ahlu-sunnah wal-ja'ma'ah.

Tassawuf is the science of the spiritual aspects of Islam and the methodology in which to traverse in that way.

The tassawuf of the original mutassawifa like Fudayl ibn Iyaad, Imaam Junayd and others was really the salafi science of uloom ar-raqa'iq or commonly known to us a tazkiyyatun-nafs, ihsaan being the focal point and attribute which is so ardently being sought for. This in itself is and will always be part of that methodological way of the tariqa asalafi.

So in essence, the people that this risalah is being addressed to are madhaabi muqallideen in fiqh from one of the madhahibul arba'a, ashari/maturidi in aqeedah or in the emaan aspects of the religion and tassawuf of the mukhalifeen (inventions of the latter day transgressors against the jama'ah). So the three levels of Islam they adopt different mutakhasisa (specialist) of each of their sciences that sought to follow even if the statements of their aimah had opposed the aqeedah and ijmaa of ahlu-sunnah.

A Reply to the Introduction of Their Article

They say

Al-Zahawi displays a profound mastery of the proofs of Ahl al-Sunna which he presents in a clear and systematic style. The book is divided into concise sections tracing the origins of the Wahhabi/Salafi movement and the teachings that this movement promotes in isolation of the doctrine of the majority of Muslims. After a brief historical overview of the bloody origins of Wahhabism and the "Salafi" creed, the author turns to investigate the foundations of the shari'a which have been targeted by the Wahhabi/Salafi movement for revision, namely:

His (Zahawi's) points will be broken down piece by piece in an effort to clarify whatever became obscure and or caused people to stray or have misconstruences bi ithnillah.

the Wahhabi/Salafi tampering of the doctrine of the pious Salaf concerning God's essence and attributes, and his freedom from body, size, or direction;

The position of ahlu-sunnah wal jama'ah is that the methodology traversed by the salaf in the matters of dawah, following, and even fundamentals of creed, and in this aspect, the asma'a wa sifaat (Names and Attributes of Allah) has been a methodology that has been preserved and unlost and expounded upon by which no group or no individual no matter how big or small could come and perform such a feat as "tampering" with what they had already established. SO such a saying is tantamount to saying that such and such people has tampered with the quraan wa iyaadhubillah.

As for what they say concerning this matter, inshallah it will be addressed according to the claims they make.

their rejection of *ijma`* (scholarly consensus) and *qiyas* (analogy);

It is necessary to break the first part “ijmaa” into two.

Firstly, the ijmaa is what the scholars and Imaams of sunnah have united upon even if there are a handful who had opposed them. Example of this is the aqeedah in emaan where tasdeeq or assent of the heart, affirmation of the tongue and the actions of the limbs are all counted as emaan and are all pillars of faith. Every single Imaam on the face of the earth and under the heavens had affirmed this despite 5 (I mean by this a handful, no more than 10 of them) other Imaams, among them Abu Haneefah who had opposed this aqeedah. So the ijma was what everyone else had held concerning emaan. The same applies for many others issues as well.

Secondly, the ijmaa that they call is not an ijmaa. Ahlu-Sunan wal Jama’ah derive their religion from the first three generations of Islam and their Islam is what all other generations refer their Islam back to in matters of their creed. However they call their ijmaa the people who came after the third generation and figures who had even adopted the views of the muftadih (innovators). I will explain this later. The point to get across is that ijmaa is something the salafi derives his proof from. When the salafi brings a claim, his claim is mostly provided by an abundance of Imaams of the past to prove the haq that he is bringing. So it is more correct for these people to say “And they oppose us” and not “they oppose ijmaa” because for one, the ijmaa of the muslims on issues and what they hold on issues are the distances from the heavens to the earth, far removed they are from the actual ijmaa, and secondly, they hold deen to be their way and misguidance in other than their way.

As for replying to the qiyaas part, their claim is absurd and makes no sense. Their own has rejected qiyaas. It sounds as if the person who threw up this nonsense was hanafi. So the reply is Maalikis, Shafi’ees, and Hanbalis upon their millah also reject qiyaas. Qiyaas is a fihiyyah and a matter of disagreement which does not warrant enmity and hatred of them muslims. Basically Salafis only comprise of a smaller group of a rather large amount of muslims in the world who reject qiyaas as their guiding tool in understanding Islam.

their rejection of the sources and methodological foundations of *ijtihad* (deriving qualified judgment) and *taqlid* (following qualified judgment).

We ask “what rejection”. We, and the rest of the muslim ummah, and what we have been ordered with was ittibaa. We are muttabi’een, followers of ahlul-ilm from the fuqaha, muhadiitheen and the generality of the masha’ikh of al-Islam. The reality is that the only thing rejected here, are the rejection of their unfounded notions and the notions brought about from the imams that they follow by which their stances have already been clarified by the “mujtahid Imaams” of the Sunnah. So they have a proof that we reject the mujtahideen. And that proof is correct. We do oppose those who have erred in their ijthiaad as made clear by the Imaams of Sunnah. However they call us to follow what came after the salaf. So in that respect the muslims are obligated to reject their claims and obligated to call them back to the following of those in the time of the salaf who did not err in aqeedah and from this aspect they reject. They do not follow the ijthiaad of the mujtahid Imaams of the salaf. They call everyone to follow their Imaams after the salaf but

not the salaf. So rejecting what they call to is waajib and accepting what they don't follow is waajib.

As for taqlid, they always seem to have a misconstruence and interchange between ittibaa and taqleed by where they would use taqleed, as the person indicated in parenthesis, with the meaning of ittibaa. So we say "We are the people who follow qualified judgement even more so than you".

1. They themselves don't follow qualified judgement. They follow the judgement which have been deemed by actual qualified mujtahideen to be dhalaah and utter error that removes one away from ahlu-sunnah. So they fell short in this and "salafis" have not
2. The actual qualified judgement of basically every Imaam that existed in this ummah that we do follow is something they oppose and refute us in, just like the matters pertained in their reprehensible risalah made by their shaykh Zahawi.

The author then narrows down on the Wahhabi/Salafi practice of takfir, which is their declaring Muslims unbelievers, according to criteria not followed by the pious Salaf but devised by modern-day "Salafis."

Since this is a rather delusional claim I would save its refutation in the places where their author had made such claims in depth.

The author shows that the "Salafis" went out of bounds in condemning the Umma (Muslim Community) on the question of taqlid, declaring unbelievers all those who practice taqlid, that is, the majority of Muslims

The proof is in the pudding. I urge you readers to go and ask a salafi if he makes takfeer just because of taqleed. Go and read the statements of the salafi Imaams from the sahib and the tabi'een like Sa'eed ibnu-Jubair, Ibnu-Mussayyid, and other than them all the way till now if they made takfeer based off of taqleed. And then even worse is that they slander the "majority" of the muslims by saying they are muqalideen.

Finally, the author turns to the linchpin of "Salafi" philosophy: leaving the ijma' of the true Salaf in declaring unbelievers all Muslims who use the Prophet Muhammad's intercession, Peace be upon him, as a *wasila* or means of blessing.

That will be addressed when the issue is brought up to save space and time inshallah.

Refutations of Ahlu-Sunnah wal Jama'aah on the Ashari/ Sufi Heresies

Since they produced a list of so called refutations of ahlu-sunnah whom they call heresies of salafis, then in accordance with meeting an eye with an eye, we will produce the greatest of

works amongst ahlu-sunnah from established Imaams of Sunnah and not people of shakk and majhooleen (unknowns) as they have produced against us inshallah.

It is important to note that ash'arism is really a developed form of Kullabiyyah where Abu Hasan al-Ash'ari took the concept from the mutakalim Jahmee Abu Muhammad ibnu-Kullab

Ibnu-Jawzee, Abul-Farj Abdur-Rahman (597 ah) famous work "Talbees Iblees" a one of he wonders amongst ahlu-sunnah wal jama'aah in refutation against the deviated sects, therein he mentions the deviated Sufis.

Imaam Waasitee, Ahmad ibn Sinaan was known to have refuted the belief of the mutakalim Ibnu-Kullab.

Muslim, ibnul-Hajjaj an-Naysaabooree also dedicated a work in refutation against the origins of ash'arism which in that time was a radd against Ibnu-Kullab

Bukharee, Muhammad ibn Isma'eel who dedicated a a work to the overthrow of ash'arism called "Radd alal Jahmiyyah"

Al-Baqaa'ee, Burhaanudeen dedicated two works in the refutation of the mystic Sufis and they are Tanbeebul-Ghabee ilaa Takfeer Ibn 'Arabee and Tahdheerul-'Ibaad min Ahlil-'Inaad bibid'atil-Ittihaad

Imaam al-Muhadith Ihsaan Ilaahi Dhaheer has several works refuting the Sufis one is "Sufism; Its Source and Origin"

Imaam Ibn Taymiyyah, Shaykhul-Islam Abul-Abbass Taqiu-deen Ibn Abdul-Haleem Ahmad, dedicated a number of works to the eradication of the enemies of Islam and the Sunnah, namely the qubooree Sufis, ash'aris, and other deviated sects in his Majmoo Fatwa, Manhaju-Sunnah, Awliyyatu Rahmaan wal Awliyyatu-Shaytaan. Also his work "Mawquf Ibn Taymiyyah min al-Asha'irah"

Imaam Ibn Qudamaa (620 AH), Muwaafiqu-Deen al-Haafidh Abu Muhammad Abullah ibn Ahmad al-Maqdissee wrote some works in the refutation of Sufis, one work in question is his titled "Dhammu maa Alaihi Muddaa'oo at-Tassawuf". He also has some works on creed, a couple of them refuting ash'ari ulema one of them being called "Hikayat al-Munazarah fi al-Qur'an ma'a ba'd Ahl al-Bid'ah" as well as Ithbaat Sifaat al 'Uluww

As-Saboonee, al-Haafidh Shaykhul-Islam al-Imaam Abu Uthmaan Isma'eel dedicated a work to the ummah of Muhammad called "Aqeedatu-Salaf Ashaabul-Hadeeth in refutation of the deviated heretics, among them the distorter of the Sifaat (both the mujassima and the asha'ira and jahmiyyah)

Abu'l-Wafa b. 'Aqil al-Hanbali (d.513) is the author of many works and large compilations which have much benefits in it. From those works that reached us - and they are few - we have an important critique of the Ash'a'irah on the Qur'an. The work is called: al-Radd 'ala'l-Ash'a'irah

al-'Uzzâl wa-Ithbat al-Harf wa'l-Sawt and it is one of the best works of its types. This work has been edited by G. Makdisi

Al-Andaloosee, al-Haafidh al-Imaam al-Mujtahid Ibn Hazm has a major work refuting the asha'irah called "Mawquf Ibn Hazm min al-Madhaab al-Asha'irah"

at-Tartushi, Haafidh al-Imaam, has a wonderful book in dedication to the annihilation of the fantasies of the heretics among these groups of people including the mutassawifa and the asha'irah and other heretics entitled :Hawadith al-Bida (Fables and Bidas)

Ibn Waddah, al-Alamaat, has also dedicated a work known as "Inkar al-Hawadith wal-Bida (Renunciation of Fables and Bidas)

Ahmad Ibn Abdur-Rahman al-Qaadi, his book "Madhhab Ahl al-Tafwîd fi Nusûs al-Sifât" it is one of the few works dedicated specifically in refuting the Mufawwidah or Ahl al-Tafwîd.

Ridha b. Na'san al-Mu'ti, has a worked entitled "Alâqat al-Ithbât wa'l-Tafwîd bi-Sifât Rabb al-'Âlamîn" This is the other work which has been written on Tafwîd, Shaykh al-Mahmud's Mawquf (see volume 3, p.1177). He said about this book:

"For the subject of <Tafwid> a researcher has dedicated a single independent book for it; he made clear in it the truth on this issue..".

Alimah Huda Bint Naasir, wrote a book entitled "Arâ' al-Kullâbiyyah al-'Aqadiyyah wa-atharuhâ fi'l-Ash'ariyyah." discusses the original theological thoughts of the Ash'ari Madhhab by going back to its real source: the Kullâbiyyah. Shaykha Huda bt. Nâsir may be thanked much for writing an excellent book in which she compares the Kullabite views with that of the Ash'arites, thereby revealing the origin of many Ash'arite tenets.

The books four parts are titled: Biographies of the important Kullabites and Ash'arites, The important views of the Kullabiyyah on the Attributes of Allah, The important views of the Kullabiyyah on Predestination, and The views of the Kullabiyyah in matters of Belief. Each part discusses beside the views of the Kullabiyyah also their traces in the thought of the Ash'arite Madhhab.

Shaykh Hassan al-Huwaiynee, his book "al-Kullâbiyyah wa-Atharuhâ fi al-Madrasat al-Ash'ariyyah." It discusses the origin of the Ash'ari Madhhab by tracing the Kullabite traces in their theology.

Ibn Hanbali - Abd al-Wahhab b. Abd al-Wahid b. Muhammad b. Ali al-Ansari al-Shirazi al-Dimashqi (d. 537)[b]

Dedicated a major work titled "al-Risala al-Wadiha fi Radd 'ala al-Ash'ariyyah" As the title suggest The clear treatise in refutation of the Asharites is a valuable book by the Hanbali scholar Ibn al-Hanbali. He is praised by Ibn Rajab, Dhahabi, Abu Tahir al-Silafi, Ibn al-'Imad, al-Dawudi and others. The researcher gives the reason that the book was authored to subdue the fitnah of Asharites (al-Qushayri and his son) and the other reason to expose the Asharite creed.

The author follows the Athari methodology i.e. quotes all the text with complete Isnad as

opposed to the Kullabi or Ahl al-Kalam style (see the books of Abu Mansur al-Baghdadi, al-Nasafi or Taftazani. More theory and less athar).

Imaam al-Laalika'ee, al-Haafidh, al-Mujtahid, has a wonderus and a masterpiece as his work on creed called “Sharh al-Usool al-Itiqaad” in included in it has refutations refuting the pillars of ash'arism.

Ibn Abdul-Barr, al-Imaam al-Haafidh Shaykhul-Islamc also has some works on creed refuting the repugnant innovations of the beliefs of the ash'aris.

Ahmad Ibn Abdul-Hadee, al-Haafidh al-Imaam. A devout and close student of Ibn Taymiyah and an expert traditionist. He wrote at length the legendary accounts of his beloved teacher Ibn Taymiyah. He is also the author of “[al-Sarim al-Munki fi al-Radd 'Ala al-Subki](#)”, a violent rebuttal of al-Subki's attempt to justify taking long journeys for the visitation of the Prophet's grave. Unfortunately, he died before completing this book at the age of forty.

Abu Nasr 'Ubaydallah b. Sa'id b. Hatim al-Sijzi or al-Sidjistani (444 AH). He was either a Shafi'ite and Imam of Makkah, the city wherein he settled. There he issued Fatwa's for all people who came for the pelgrimage and others. He is a staunch Sunnite, author of the great al-Ibanah - a work written against the Lafziyyah (those who say: the Lafz of the Qur'an is created). Unfortunately this major Anti-Ash'arite compilation is lost. We have however another important book of him entitled Risalah ila Ahl al-Zubayd fi'l-Radd 'ala man ankara al-Harf wa'l-Sawt (The Epistle to the People of Zubayd in Refutation of those who reject the Letter and the Sound), a letter he send to the people of Azerbeidjan (?)

Ibnul-Qayyim, al-Haafidh, al-Imaam Muwafiqqudeen, Shamsu-Deen, Shaykhul-Islam Al-Jawziyyah also wrote many works in many fields, some being of aqeedah by which he refutes both Sufis and ash'aris. One of them being “Za'adul-Ma'ad fi Hadyi Khairil-Ibaad” and in it refutes the scrupulous acts committed at graves done by qubooree Sufis. He also has a work dedicated against the deviations of Asharism and lumped them to their original forefathers, the jahmiyyah, and he was one of may among the noble aimah who understood the reality of the offspring of the jahmiyyah who were the ash'aris, and his work is a masterpiece as it utilizes the explanation of the creed (in refutation of the ash'aris) and combines it with a superb mastery of the arabic grammer and is entitled "al-Qaasidah an-Nuniyyah".

Itiqaad Ahlul-Hadeeth of Abu Bakr Isma'eeli ash-Shafi'ee in refutation of the heretical ahlul-kalaam

Itiqaad al-Usool of Haafidh al-Imaam Ibn Abi Hatim ar-Razi

Kitaab al I'tisaam bi al Kitaab was Sunnah of Ahmad ibn Nasr (d. 231 AH)

al Emaan of **Ibn Abee Shaybah** (d. 235 AH)

al Haydah of **'Abd al Azeez al Kinaanee** (d. 240 AH)

Imaam ahlu-Sunnah Ahmad bin Hanbal Shaykhul-Islam

ar Radd ‘Ala al Zanaadiqa wal Jahmiyyah, Usoolu-Sunnah

Khalq Af’aal al ‘Ibaad fee al Lafdh wa ar Radd ‘alaa al Jahmiyyah of **Ibn Qutaybah** (d. 276 AH)

ar Radd ‘ala Bishr al Mirresee of **Ad Darimee** (d. 280 AH)

ar Radd ‘ala al Jahmiyyah of **Ad Darimee** (d. 281 AH)

Risaala fee anna al Quran ghayru makhlooq of **Imaam al Harbee** (d. 285 AH)

as Sunnah of **Ibn Abee Aasim** (d. 287 AH)

as Sunnah of **Abdullah ibn Imaam Ahmad** (d. 290 AH) whom the Satanic Innovator al-Kawthari accuses him and every Imaam of his time as pagans, and would like to impose that on Ahmad (see his maqalaat)

as Sunnah of **al Marwadhee** (d. 294 AH)

Kitaab al ‘Arsh of Ibn Abee Shaybah (d. 297 AH)

at Tabseer fee ad Deen of **at Tabaree** (d. 310 AH) as well as his Sareeh as-Sunnah

Kitaab at Tawheed wa Ithbaat Sifaat ar Rabb of **Imaamul-Aimah Ibn Khuzaymah Shaykh al-Islam ash-Shafi’ee** (d. 311 AH)

as Sunnah of **Abu Bakr al Khallaal** (d. 311 AH)

al Qaseedah al Ha’iyyah of **Abdullah Ibn Imaam Aboo Dawood** (d. 316 AH) as well as his “al-Ba’th

al Aqeedah at Tahawiyyah of **Aboo Ja’far at Tahaawee** (d. 321 AH)

al Ibaanah of **Abu Hassan al Ash’aree** (d. 324 AH). His Ibaanah is disputed by the heretics, so therefore refer to his other works affirming the sunni creed against the ash’ari heretics like his “Maqalaat al-Islamiyyeen” and “Risalah Ahlul-Thagr” which are affirmed for him. Ibn Asaakir, the ash’arite flag bearer affirmed the Ibaanah for Abu Hasan, as well as Shahrastaani, another Ash’arite

Sharh al Sunnah of **al Barbaharee** (d. 329 AH)

al Shareeah of **Abu Bakr Al Aajurree** (d. 360 AH)

Kitaab as Sifaat of **al Daraqutnee** (d. 385 AH) as well as his Kitaab an-Nuzool

al Kitaab al Ibaanah ‘an Sharee’ at al Firqat an Naajiyyah of **Ibn Battah al ‘Ukburee** (d. 387 AH)

al Eeman of **Ibn Mandah** (d. 395 AH) as well as his Tawheed, and “ar-Radd alal Jahmiyyah”, and “asi-Sifaat.

Usool as Sunnah of **Ibn Abee Zamaneen** (d. 399 AH)

Risaalah fee Ithbaat al Istiwa wal Fawqiyyah of **Abdullah al Juwaynee** (d. 438 AH)

Dhamm al Kalaam wa Ahlihee of **Aboo Isma’eel al Harawee** (d. 481 AH)

al Iqtisaad fee al I’tiqaad of **Abdul Ghanee al Maqdisee** (d. 600 AH)

Ithbaat Sifaat al ‘Uluww of Ibn Qudaamah al Maqdisee (d. 620 AH)

Ahadeeth on the Khawarij and a refutation of those who took the erroneous stance of the mubtadiah to refer these athaar to Ibn Abdul-Wahhab

So they bring forth

These ahadith are cited in the Six Books of authentic traditions for the most part. They have been collated for the most part from the following two books written in refutation of the Wahhabi heresy:

a) al-Sayyid al-‘Alawi ibn Ahmad ibn Hasan ibn ‘Abd Allah ibn ‘Alawi al-Haddad: *Misbah al-anam wa jala’ al-‘alam fi radd shubah al-bid’i al-Najdi al-lati adalla biha al- ‘awamm* ["The Lamp of Creatures and the Illumination of Darkness Concerning the Refutation of the Errors of the Innovator From Najd by Which He Had Misled the Common People"] published 1325H

Sayyid al-Alawi ibn Ahmad known as Imaam al-Haddad was sufi in aqeedah. So by default things (people or statements) mentioning criticism of innovations have been declared in negativity by the likes. There is sufficient replies to the doubts raised by the mubtadi'ah (innovators of the religion) from contemporary Imaams of Sunnah against the enemies of the prophet which will inshallah be named later.

al-Sayyid Ahmad ibn Zayni al-Dahlan (d. 1304/1886). Mufti of Mecca and Shaykh al-Islam in the Hijaz region of the Ottoman state: *Khulasat al-kalam fi bayan umara' al-balad al-haram* ["The Summation Concerning the Leaders of the Holy Sanctuary"] (A History of the Wahhabi Fitna in Najd and the Hijaz) p. 234-236.

The title of Shaykhul-Islam is given to one who revives the Sunnah of the prophet by the removing of it from the people of innovations. It is apparently clear that this Shaykh did not only conform to this prerequisite of being Shaykhul-Islam, it is clear from the historical perspective that he was in essence the exact opposite of a person who had attributes of being Shaykhul-Islam.

1. "They [Khawarij = those outside] transferred the Qur'anic verses meant to refer to unbelievers and made them refer to believers."

Correct, this is the Explanation of the Imaams concerning the application of the khawarij on the ayah that applied to the kuffar and applied them to the muslims. However you will find those same aimah to apply or use similar ayah that applied to the kuffar and applying them to the muslims. The rule here is to show that we generally do not apply anything that applies to the kaafir on a muslim based off of generality, but it has to be accompanied by tafseel. Such principles do not override the apparent reality that muslims cannot perform or fall into what the previous nations have fallen into and thus warrant the ruling that fell upon them. And the fact that the prophet revealed prophetic prophecies concerning what will happen to the ummah is proof enough of the false premise that muslims cannot fall into what the kuffar fell into, hence there can be no application of what was upon them on muslims in its absolute form.

"What I most fear in my community is a man who interprets verses of the Qur'an out of context."

This is a general text and applies to anyone who interpreted the texts other than the way it was understood by the first three generations of Islam, hence every group other than those who ascribe to the beliefs adopted by the salaf are all implied and counted within this hadeeth mentioned, including the applicators of this riwaya to ahlu-sunnah.

"The confusion [fitna] comes from there (and he pointed to the East = Najd in present-day Eastern Saudi Arabia)."

This hadeeth has been usurped by people plagued with a biased partisanship and a blinded bigoted hizbiyyah. And the worse of it is that their blinded hizbiyyah clouded their judgment and

research to find out what was understanding of those who had this revelation descend upon them (the sahaba).

The rather poor condition of the biased partisans among the deviated sects named in this risalah had failed to realize, due to the barriers that bigotry can bind on a person, that upon research, the early ulema of Islam had brought forth that the “Najd” referred to by the prophet was the area known in modern times as “Iraq” and not what has been classified by people later in this ummah to be what is currently in Saudi Arabia.

Amongst the scholars that are mentioned who referred this hadeeth to Iraaq were: al-Khattaabee, al-Kirmaanee, al-Aynee, an-Nawawee, al-Haafidh Ibn Hajr and others.

"A people that recite Qur'an will come out of the East, but it will not go past their throats. They will pass through the religion (of Islam) like the arrow passes through its quarry. They will no more come back to the religion than the arrow will come back to its course. Their sign is that they shave (their heads)."

There are multiple accounts of this narration and the scholars of ahlu-sunnah made clear that these narrations were describing the sect known as the khawarij, those who say that muslims are kuffar based upon sins and revolt and rebel against the rule or authority. It is inevitably clear that only an insane would make equal two extreme opposites, like the knowledgeable and the ignorant and so on. The exact length of insanity that is adopted in the blending of two opposites has an even greater portion of insanity when people have allowed themselves to attribute the two extreme opposite of both the khawarij (mentioned in this hadeeth) and ahlu-sunnah whom the asharis and Sufis call “salafis”

And so they ention the following narrations and mistakenly apply them to ahlu-sunnah wal jama'ah

5. "There will be in my Community a dissent and a faction, a people with excellent words and vile deeds. They will read Qur'an, but their faith does not go past their throats. They will pass through religion the way an arrow passes through its quarry. They will no more come back to the religion than the arrow will come back to its original course. They are the worst of human beings and the worst of all creation. The one who kills them or is killed by them is blessed. They summon to the book of Allah but they have nothing to do with it. Whoever kills them is closer to Allah than they. Their sign is that they shave (their heads)."

6. "A people will come out at the end of times, immature, foolish and corrupt. They will hold the discourse of the best of creation and recite Qur'an, but it will not go past their throats. They will pass through religion the way an arrow passes through its quarry. If you find them, kill them, for verily whoever kills them will have his reward from Allah the Day of Judgment."

7. "There will be people in my Community whose mark is that they shave (their heads). They will recite Qur'an, but it will not go past their throats. They will pass through religion the way an arrow passes through its target. They are the worst of human beings and the worst of all creation."

I will not waste any effort in repelling the oppression against the people of the sunnah with their statements except what remains to be relevant.

8. "The apex of disbelief is towards the East [Najd]. Pride and arrogance is found among the people of the horse and the camel [Bedouin Arabs]."

9. "Harshness and dryness of heart are in the East [Najd], and true belief is among the people of Hijaz."

The compiler of these narrations is undoubtedly adding party spirit (ta'assub) into his interpretations since what has come from the classical and relied upon scholars of Islam is that the east referred to for the past millennia among the hufaadh was none other than Iraq in where they for some reason imply its meaning to be a land whom a people 1000 years after this hadeeth had been revealed have named to be Najd. Basically the Najd that is understood today's world is something of a concept (of where it lies in location) that was recent, no more than a couple hundred years. And upon this newly found understanding of what Najd is, these partisan bigots interpret this 1400 year old prophecy within the context of this 3 hundred year old view of najd.

The rest of their narrations they produced before the author's work is a compilation of general narrations where they attribute them to the generality and masses among ahlul-sunnah wal hadeeth.

So the main ideological deviation from the jama'ah that these people have come to adopt is what really needed to be addressed in which their deficiency in its understood reality is made clear once it is cast upon the following. The following will first comprise of textual and classical, authentic, scholastic evidence followed by rational and intellectual understanding. As for the Textual

In Fath al-Bari Ibn Hajr al-Asqalaanee said after quoting the words of al-Khattaabee explaining the meaning of Qarn (horn):

"and others have said that the People of the East were disbelievers at that time and the Messenger of Allaah, (saw), informed us that the trials and tribulations would arise from that direction and it was as he said. And the first of the trials that arose, arose from the direction of the east and they were the reason for the splitting of the Muslim ranks, and this is what Satan loves and delights in. Likewise the innovations appeared from that direction."

Amongst the trials that arose in Iraq and the east was the martyrdom of Alee, the martyrdom of the grandson of the Prophet, (saw), the first battle between the Muslims occurred in Iraq, and many more.

Imaam Nawawee mentions that one of the greatest trials to appear from the East will be the appearance of the Dajjaal.

From the innovations that appeared in the east and specifically Iraq, was many of the early deviant sects amongst them the Qadariyyah (as the first hadeeth in Muslim shows), the Jahmiyyah and their offshoots etc...

The Najd for those people living in Madeenah in the direction of the East would be Iraaq.

Ibn Hajr said: "al-Khattaabee said: 'the najd in the direction of the east, and for the one who is in Madeenah then his Najd would be the desert of Iraaq and it's regions [baadiya al-Iraaq wa Nawaahchehaa] for this is to the east of the People of Madeenah. The basic meaning of Najd is that which is raised/elevated from the earth in contravention to al-Gawr for that is what is lower than it. Tihaamah [the coastal plain along the south-western and southern shores of the Arabian Peninsula] is entirely al-Gawr and Mecca is in Tihaamah.'"

Ibn Hajr continues, "by this [saying of al-Khattaabee] the weakness of the saying of ad-Daawodee is understood that 'Najd is in the direction of Iraaq' [min Naahiya al-Iraaq] for he suggests that Najd is a specific place. This is not the case, rather everything that is elevated with respect to what adjoins it is called Najd and the lower area called Gawr."

Al-Mubaarakfooree endorses these words in his commentary to Sunan at-Tirmidhee (10/314 no.4212)

Now come the narrations which the narrators specifically named Iraq in their riwaya

The hadeeth of ibn Umar Reported by Abu Nu'aym in al-Hilya (6/133),

"O Allaah bestow your blessings on our Madeenah, and bestow your blessings on our Mecca, and bestow your blessings on our Shaam, and bestow your blessings on our Yemen, and bestow your blessings in our measuring (fee saa'inaa wa muddinaa)." A person said, "O Messenger of Allaah and in our Iraaq" and so he turned away from him and said, "there will occur earthquakes, trials and tribulations and there will appear the horn of Satan."

Shu'ayb al-Arna'ut declares it's isnaad to be saheeh as in his footnotes to 'Sharh as-Sunnah' (14/206-207 fn. 2) and he too endorses the words of al-Khattaabee quoted above

The hadeeth of ibn Umar reported in at-Tabaraanee in 'al-Awsat' that the Messenger of Allaah, (saw) prayed Fajr and then faced the people and said,

"O Allaah bestow your blessings on our Madeenah, O Allaah bestow your blessings in our measuring, O Allaah bestow your blessings in our Shaam and our Yemen." A person said, "And Iraaq O Messenger of Allaah?" He said, "from there arises the horn of Satan and the trials and tribulations would come like mounting waves."

Ibn Hajr al-Haythamee says in his 'Mujma az-Zawaa'id' (3/305 – chapter 'collection of du'aas made for (Madeenah)'): 'its narrators are trustworthy and precise.

And lastly before I move on I wish to point out another matter. The ahadeeth as mentioned by the asha'irah and mutassawifa about the people of fitan in an-Najd, they apply it to ahlu-sunnah, the salafis because every muslims understand these narrations to mean the khawarij and their (these two innovated groups) make clear and open that salafis are a sect from the khawarij and

attribute them to khairjiyyah. So what is their explanation when the prophet salawatullahi wa salamun alaihi when he said

"do not say of Bani Tameem anything but good, for indeed they are the severest of people in attacking the Dajjal."

Yet in one of their so called "proofs" against the 'salafi movement" they bring forth a narration from Ali (which is authentic and there are other routes which makes it clear that the khawarij will be with the dajjal). So the apparent contradiction is that how are they quick to make a hukm on a group from the people of bani tameem to be from the khawarij when it is prophetically revealed that they will be raised with the dajjal (will side with him) and yet the prophet spoke that they, (the same people who whom they attribute to be from the khawarij) Bani Tameem, will be the severest of people who attack and fight against the dajjal. So who is it that they are beguiling and fooling and stupefying the people to believe in their deceptions and Allah's refuge is sought from the masinations of the liars and deceivers amongst the people of bida and ahwaa.

As for the Intellectual reply to their claims

The reality of this matter, oh reader, is that despite the reality of the people intended in the mentioning of the hadeeth, even upon such realities it is not a matter of absoluteness which these individuals brand on it. It is as if their reflective abilities that Allah bestowed all ordinary creatures has been stripped away from them by the influence of the ash'ari sufi creeds which disallowed them to reflect upon this reality that I will mention. The fact is that some of their scholars whom they love and praise actually come from Banu Tameem, the people of Najd and the brother of Ibn Abdul-Wahhab is one such individual in which he produced a rather illogical unfounded reply to his own brother. They use his brother to establish and prove their "rightness" and to disprove the people of the sunnah and the jama'ah of their "wrongness". Again, even though the entirety of the muslim ummah understood that the fitnah of the east referred to an-Najd (which they rebel against the jama'ah), that did not stop the people of the sunnah to not make it an absolution as these imbecilic Imaams who feign knowledge have done on the casting of these meanings to be ahlu-sunnah. The sign for this is the fact that we have accepted great and major Imaams of Sunnah namely Hasan al-Basri, Ahmad Ibn Hanbal, Khateeb al-Baghdadee, Haafidh al-Iraaqee and others to not be included upon the generality of the people mentioned in these narrations who is understood that it refers to Iraq. In essence, despite the fact that the hadeeth was referring to any region, it is not met with absoluteness whereby any one that rises from that land equals those whom the hadeeth refers to. Yet this seems to be their childish mentality based on nothing but partisan bigotry. If they applied their same principle upon themselves in making this riwaya as absolute, then they must by default include the many ulema who were inclined to their aqeedah and their way just because they are from "najd"

From the matter of principles laid down by ahlu-sunnah is the impermissibility of establishing a ruling of a specific individual based upon a general description. And the people of pronouncements must be from Ahlul-Ilm who has the ability to delve into the matters and give such a verdict.

So, given to all of the above textually religious evidences along with the logical and reasonable evidences, it cannot be ascertained EVER in any aspect and in any part of this universe that these narrations refer to present day Najd in Saudi Arabia except one who is devoid of any common sense and any religiosity.

Jamil Effendi al-Zahawi's

al-Fajr al-sadiq

fi al-radd `ala munkiri al-tawassul wa al-khawariq

"The True Dawn: A Refutation of Those Who Deny

The Validity of Using Means to God

and the Miracles of Saints"

In this work he begins

1: The Origin of the Wahhabi Sect

The Wahhabiyya is a sect whose origin can be traced back to Muhammad Ibn `Abd al-Wahhab. Although he first came on the scene in 1143 (1730 CE), the subversive current his false doctrine initiated took some fifty years to spread.

Before I begin with a direct refutation of his claim, this statement of his is a clear indication of az-Zahawi's "lack" of scholarship thereof. May Allah have mercy on his soul, this statement demonstrates between ilm and ignorance. If any of you readers wish to know the reality of the "wahhabiyyah" then here is its reality brought forth to you

al- Wanshareesi mentioned in his book al- Mi'yaar volume 11, and it is his statement: al- Lakhami was asked about the people of a land in which the Wahhaabis have built a masjid, what is the ruling of prayer in it?"

The ruling by which Imaam al-Wanshareesi narrates from Lakhami is the following.

this sect is Khaariji and misguided and disbelieving, may Allaah cut off their remains from the earth, and destruction of the masjid is obligatory, as well as removing them from the lands of the Muslims.”

So during what time was al-Wanshareesi living and in what time was al-Lakhami in living as well.

In Al-Kitaab al- Ma'rib Fee Fataawaa Ahl al-Maghrib, compiled by: Ahmad bin Muhammad al-Wanshareesi it states that he died 914H in Fez, Morocco . As for Lakhami, he is Ali bin Muhammad al- Lakhami, the Mufti of Spain and North Africa and he died the year 478H.”

Indeed Shaykh al-Islam Muhammad ibn Abdul-Wahhab was born in 1115 hijri and died 1205 (some sources say 1203 and 1204 respectively) hijriyyah. That leaves us with the reality of the fact that between the death of him and Wanshareesi is 292 years and from him and Lakhami as 728 years. So that leaves us the question “who are the wahhabiyyah”

In al- Firaq al- Islaamiyyah Fee Shimaal Afreeqiyyah, which was compiled by the Frenchman: Verdibel, which ‘ Abdur-Rahmaan Badawi translated to Arabic...and it is one volume, states the following about who the wahhabiyyah are.

- Wahabiyyah or al- Wahhaabiyyah : a Khaariji ‘ Ibaadhi sect which was created by ‘Abdul-Wahhaab bin ‘ Abdur-Rahmaan bin Rustum, al- Khaariji al- ‘ Ibaadhi, and it was named al-Wahhaabiyyah after his name. He changed the Islaamic Law, and he annulled hajj, and there occurred between him and his opposition several wars...until he said: he died in the year 197H, in the city of Taahirat in North Africa, and he informed that this sect took its name: because of what it innovated into the madhhab from changes and beliefs, and they used to hate the Shi'ah, with the same hatred they had towards Ahl as-Sunnah.” And this individual had spoke in his praiseworthy book about the Islamic sects in North Africa from the conquering of the Arabs till the time of the author, nearly the present time.

And concerning ‘Abdul- Wahhaab bin Rustum there is some difference of opinion, regarding the date of his death, from those who wrote about him, and az-Zarkili said in al- A'laam that he died about 190 H.

So between Shaykhul-Islam Ibn Abdul-Wahhab and this Abdul-Wahhab (by which actual wahhabiyyah is attributed to) there occurs about a thousand years distance.

This is the reality of what the relied upon Imaams of Ahlu-sunnah have spoken of concerning the “wahhabiyyah” and not what these miserly khalafi heretics have illusioned for the adherents to the sunnah

Anyways to show a complete contrast to az-Zahawi's claim, here is its wonderful reply

I am bringing the message of Muhammad ibn Abdul-Wahhab to the people of Qhaseem. I will bring forth its congruency using mainly Imaam at-Tahawee’s “al-Aqeedatu Tahaawiyyah” in order to enlighten such people who have an adversity to him and the sunnah, and other scholarly statements

He, Ibn Abdul-Wahhab states

“For witness, I take Allah, then the angels who are present with me”

Imam Abu Jafar at-Tahawee said in his aqeeda that most of ahlu-sunnah of his time called “al-Aqeedah al-Mubarakah” says

“We believe in the kiram (honorable angels), katibeen (scribes), whom Allah appointed to keep watch over us”

Ibn Abdul-Wahhab continues

Then all of you, and testify to the following:

I believe in that which ahlu-sunnah wal jama’ah believe in regarding faith in:

1. Allah
2. His Angels
3. His Books
4. His Messengers
5. The resurrection

Faith in Allah ordains believing in what He described Himself with in His book and by the words of His Messenger salallahu alaihi wa salam, without tahreef (altering or corrupting as the jahmiyyah and asha’irah have done) or t’ateel (circumventing or denying; again as the jahmiyyah and the asha’irah have done) of them.

Rather I believe that Allah

“And there is nothing like unto Him, and He is the All-Hearer, the All- Seer”

I neither negate what Allah has described Himself with, nor alter His words from their true meaning, or fall into heresy regarding His Names and Attributes. I do not equate them with attributes of His creation (which is the negation of tasbeeh as the mujassimah fell into long ago)”

He, Glorified He is, has no equal, or rival, none is like unto Him and He cannot be compared to His creation. (compare this in what is reported in tahawiyyah)

Indeed, He, Glorified and Exalted be He, has more knowledge of Himself and in everyone else [than anyone else]; His statement is the truth, and His speech is the best speech

Allah has glorified Himself above the statements of those who contradict Him, who fall into takyeef (people who describe the nature of Allah’s attribute; includes both mujassimah who make tasbeeh and asha’irah who describe it in order to not fall into tasbeeh, but instead fall into tahreef and t’ateel) and tamdheel (tasbeeh; a refutation of the mujassimah) and above the denial of the deniers, who fall into tahreef and t’ateel.

He, Exalted as He is, said

“Glorified be your Lord, the Lord of Honor and Power from what they attribute unto Him, and peace be on the Messenger; And all the praises and Thanks be to Allah, Lord of the all that exists”

Al-Firqatu-Naajiya (the saved sect) is thus wasat (as Allah said “Thus We have made you a wasat ummah” wasat has the same meaning as adl in this ayah, or as being just, in the middle) regarding Allah’s actions, in the middle between the qadariyyah and the jabriyyah

At-Tahawee said in his aqeda “Actions made by creation are created by Allah, but the creation truly performs them”

And Imaam Ibn Abi al-Izz al-Hanafee commented on this and wrote a lengthy explanation but it is to show that the three (al-Izz, Tahawee, and Ibn Abdul-Wahhab were one in their thoughts and beliefs)

Ibn Abdul-Wahhab continues

Al-Firqatu-Naajiya are wasat regarding Allah’s warnings between the murji’a and the wa’eediyyah

They are wasat regarding the matters of emaan and deen between the haruriyyah and the mutazilah, to one extreme, and murjia and jahmiyyah to the other extreme

They are wasat regarding the companions of the Messenger of Allah between the rawafidh and the khawarij.

I believe that the Quraan contains Allah’s kalaam, a revelation from Him, not created. It started from Him and to Him it shall return

Abu Jafar at-Tahawee says “The Quran is the Speech of Allah it started from Him” and then said “They (ahlu-sunnah) believe that the Quraan is truly Allah’s word, not created like the speech of men”

Ibn Abdul-Wahhab continues

Allah truly spoke with the Quraan and revealed it to His slave and Messenger, our prophet, Muhammad salallahu alaihi wa salam, Allah’s trustworthy on His revelation and the emissary between Him and His slaves

I believe that Allah does what He wills and that nothing occurs without His permission or outside of His power

At-Tahawee mentions “Nothing occurs except that which Allah permits

Ibn Abdul-Wahhab continues

Nothing in existence occurs in difference (or contrary) to Allah’s appointed destiny (qadr) or in opposition to His Will

Tahawee says in his aqeedah “Everything occurs by Allah’s due measurement and will and His will shall come to pass”

Ibn Abdul-Wahhab continues

No one can avoid the appointed destiny or overstep beyond what was written for him in al-Lau’h al-Ma’hfudh

At-Tahaawee said concerning wadr and al-Lau’h al-Ma’hfudh “Allah designated a term limit for creation”

Ibn Abdul-Wahhab continues

I believe in all the news about what will happen after death that the prophet salallahu alaihi wa salam has fortold

I believe in trial in the grave and in it delight

At-Tahaawee says “We believe in the torment in the grave for those who deserve it...the grave is either a garden from the gardens of paradise, or a hole (or pit), from the pits of hellfire.”

Ibn Abdul-Wahhab continues

And that souls (of the dead) will be returned to their bodies, then mankind will stand before the Lord of all that exist. Then they will be resurrected barefooted, naked, and uncircumcised.

The Sun will draw close tot hem at that time, the mezzaan (the just scales) will be brought, and the deeds of the slaves will be weighed on those scales. Then he quotes Allahu-ta’ala (23;102-103)

At-Tahawee says in his Aqeedah “We believe in the Mezzan”

Ibn Abdul-Wahhab continues

Then, the dawaween (record of deeds) will be brought; there will be those who will receive their records with their right hand and those who will receive their records with their left hands

At-Tahawee says again in his Aqeedah “We believe in the reading of the book (that everyone will read his book of records)”

Ibn Abdul-Wahhab continues

I believe in the Hawd belonging to our beloved prophet Muhamamd sallallahu alaihi wa salam, in the arasah (means the plane)of the day of resurrection; its water is whiter than milk, sweeter than honey and its cups are as numerous as stars in the sky. Whoever taes one sip of its water will never feel thirst again

At-Tahawee says “We believe in the hawd which Allah has honored him (salallahu alaihi wa salam) with as a relief for this ummah, is true”

Ibn Abdul-Wahhab continues

I believe that the siraat will then be raised above jahannam (hell) and that the people will pass over it according to their deeds

At-Tahaawee says “We believe in the Siraat”

Ibn Abdul-Wahhab continues

I believe in the prophet’s shafa’a

Just as how at-Tahaawee stated and how Ibn abi al-Izz commented on the four types of shafa’a.

Ibn Abdul-Wahhab continues

He, sallallahu alaihi wa salam will be the first to request shafa’a and the first to be granted the right of conduct shafa’ah

Only people of innovation and misguidance deny the prophet’s shafa’ah

However, the right of shafa’ah will only be granted after gaining Allah’s permission and leave to do so just as He said “They cannot intercede except for him with whom He is pleased” (and mentions two other ayah)

Indeed Allah only accepts tawheed and gives His permission (to perform shafa’ah) to its people As for the mushrikoon, they will have no share n shafa’ah just as Allah the exalted stated “So no intercession of intercessors will be of any use to them

I believe that jannah and narr are a part of creation and that, today, they exist and will never perish

At-Tahaawee says in His Aqeedah “Jannah and Narr are among creation, they will never cease to exists, or perish. Allah,the Exalted, has created jannah and narr before He created creation”

Ibn Abdul-Wahhab continues

I believe that the faithful believers will see their Lord with their own eyes on the day of resurrection (without trouble), just as they see the moon when it is full, without trouble

I believe that pur prophet Muhamamd sallallahu alaihi wa salam is the last and final prophet and messenger and that the abds faith will never be valid until he believes in Muhammad’s messagehood and testifies to his prophethood

I believe that the best of the prophets ummah are Abu Bakr as-Siddiq, then Umar al-Faruq, then Uthman Dhu an-Nurayn, then Ali al-Murtadha, then the rest of the ten (granted jannah), then the people of badr.

The te people of Shajarah who attended the Baiat ar-Ridhwaan, then the rest of the sahaba, radhiyallahu anhoom

I am a wali of the prophet’s companions: I mention their good qualities, seek Allahs forgiveness for them, refrain from mentioning their shortcomings, stay idle regarding what happened between them, and believe in their virtues, implementing the statement of Allah the Exalted

“And those who came after them say “Our Lord, Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord You are indeed full of kindness, Most Merciful”

I declare the Ridha with the Mothers of the believers the pure, from all evil

I affirm the karamaat of the awliyya, but believe that they deserve none of the rights that are Allah’s exclusive domain

In commentary of al-Aqeedatu Tahaaweyaa Ibn Abi al-Izz al-Hanafee brings an ayah of Allah “Say (oh Muhammad) “I don’t tell you that with me are the treasures of Allah, nor that I know the unseen; nor I tell you that I am an angel. But I follow what was revealed unto me”

To briefly comment , if this is the case with Allah best worshipper and the greatest man in all of creation , then the awliyya are ven weaker and less capable of doing the type of things which the prophet salallahu alaihi wa salam was ordered to negate to himself.

Ibn Abdul-Wahhab continues

I will not attest that a certain muslim is in jannah or in the narr, except those in whose case testified the Messenger of Allah salallahu alaihi wa salam

I only hope for good doers and fear for evil doers

I do not consider any muslim of becoming a disbeliever on account of his or her sins, and consequently, will not remove him or her out of the fold of Islam (here he negates the methodology propounded by the khawarij iwhich in essence makes him the enemy of the khawarij and the opposite of them which for some reason his enemies seem to blend to be one in the same)

I assert that Jihaad will always be valid under the Imaams leadership whether righteous or sinner, praying behind sinner Imaams is also permissible

As for jihad, it will always be performed and valid from the time Allah sent Muhammad until the last of this ummah fights the dajjal.

Jihad cannot be stopped by the injustice of the unjust, or even the fairness of those who are just.

I believe that hearing and obeying muslim rulers is a waajib, whether they are righteous or sinner, as long as they do not enjoin Allah’s disobedience.

And he who becomes the khalifa and the people take him as such and agree to his leadership, or if he overpowers them by the sword to capture the khilafa [until he captures it], then obedience to him becomes a necessity and rising against him becomes haraam

I believe that the people of bida should be boycotted and shunned until they repent
I judge people of bida according to their outward conduct and refer knowledge of their inner selves (state of faith) to Allah

I believe that every muhdatha is a bida

I believe that emaan consists of statement uttered by the tongue, implementation of the pillars (meaning the actions which nearly the entire nation of the salaf has agreed upon) and faith that resides in the heart

Emaan increases by performing good deeds and decreases by sinning

Emaan is some and seventy branches, the highest of which is the kalmia and the most minor of which is the removing harmful objects from the road

I declare that it is an obligation to enjoin al-ma'ruf and forbid al-munkar, in the manner prescribed by the pure shariah of Muhammad. This is my creed in brief words, I write it at a time when I feel concerned, so that you become aware of my stance. Indeed, Allah is the Wakil over all that we say

By comparing the aqeedah brought forth by Ibn Abdul-Wahhab and the aqeedah of Imaam at-Tahawee any one with a clear and sane, and noble mind understand them to be identical, twins in faith, and considering the aqeedah they brought forth with Thawri's Aqeedah, And ibn Taymiyya's, and a whole line of Imaams from the salaf till now, we do not see a variation in them in the issues discussed concerning our creed. So the question lies back to Imaam az-Zahawis slander which he will be questioned about as to what was false about the doctrine that was with the people of the qiblah in the time of the messenger and the people of narrations, and the students of the sahaba. Where do we see the false doctrine that he slandered against one who preceded him in faith may Allah have mercy upon him

So this Zahawi goes on to say

It first showed up in Najd

He means his "false doctrine" Again how did it first show up in Najd. At-Tahawee is not from Najd, Ahmad was not from Najd, Ibn Taymiyyah is not from Najd.

This is the same district that produced the false prophet, Musaylima in the early days of Islam

What does one person have to do with another. The faith of a specific person has no connection to the generality of the people who such a specific person comes from and such a false asl that the shaykh brings forth is incredibly an outrage and ridiculous for the same could be applied to all people from the anbiyya and the awliyyah.

Secondly, in the hadeeth regarding the fitnah of shaytan, it is reported specifically (which is narrated above) that it was asked to the prophet salallahu alaihi wa sallam "and Iraq" and to which the prophet salallahu alaihi wa sallam said "The horn of shaytan will rise from there" and in other hadeeths "the fitnah will rise from there".

So now, are we to now deem the greatest of Imaams like Khateeb al-Baghdadee, Hasan al-Basri, Ahmad Bin hanbal and even many of the hanafee aimah who came from Iraq and Khurasan to

also be of the condemned. This I'm sorry to say is a poor competence of any scholarship whatsoever from Abu Zahra rahimahullah

So Zahawi goes on to say

Muhammad Ibn Sa'ud, governor of this district, aided Ibn 'Abd al-Wahhab's effort, forcing people to follow him.

What will be discussed briefly is the period where Ibn Sa'ud aids Ibn Abdul-Wahhab. To note, Ibn Abdul-Wahhab had propagated that same exact creed laid out above to the people he was propagating to. It is quite simple, the Nass (texts) forbade the worshipping of graves of the so called "awliyyah", then quoted the many textual proofs, the people realized the contradiction between their action, and thus quite naturally there were two roads to take. The path of waging war against him for simply calling them to what Allah had ordained on him, or by careful consideration and just understanding realize that what he was speaking was really what they have already been ordered to do. Quite naturally many in the town of Diriyah had a better understanding than most tribes and understood the apparent reality of that which he spoke. That was quite unfortunate for other tribes who decided to actually fight the messenger of prophet Muhammad salawatu llahi wa salamu alai (Ibn Abdul-Wahhab).

After having failed to textually, scientifically, and intellectually refute the Islam that made the first muslims, Muslims, the enemies of Islam from its claimants had no choice, just like the mushrikeen of Arabia in the time of the prophet, to resort to violence on anyone who had accepted the call to Allah. So the first of the wars between the Sufis and the muslims had begun by the result of ending the light of Allah from the tongue of Ibn Abdul-Wahhab and the acceptance of that light upon the hearts of the believers. Quite naturally Ibn Sa'ud was forced to defend his tribe.

I would also urge the muslims and the commonality of people in the world interested in the understanding of this matter to refer to the book "Unwan al-Najd fi Tarikhi Najd" by the Shaykh, Alamaat Uthmaan ibn Bishr an-Najdi which is a major historical, reliable account of the dawah to Allah that Ibn Abdul-Wahhab brought and the battles that occurred during its early era by account of the people's aversion to the dawah to Allah.

So Zahawi says

One Arab tribe after another allowed itself to be deceived until sedition became commonplace in the region

1. When something is true, there can be no deception in that, like accepting that the sun is hot. The one who believes that the person who believes that the sun is hot is deceived is himself deceived and has fallen into insanity. The clarity of the dawah that Ibn Abdul-Wahhab spoke was even more so clearer than the sun being hot. So just as the insane in the time of the prophet and the other prophets called the people who followed the call to

Allah insane, crazy, deception, magic and other derogatory delusions, our brother Zahawi has also allowed the shaytan to play with his mind to shut out common sense and reason.

2. Sedition became common place in the region.

Here is the historical account of what was already going on before and during his time prior to the people accepting his call so that the reader does not allow himself to be beguiled by the misguided statements of our brother and shaykh az-Zahawi.

There are several ulema of that time and briefly after who had described the situation of najd and really the entire peninsula in that time, amongst them Uthmaan bin Bishr, Hussain ibn Ghanaam, Nasir ar-Tuwaim, and Mahmud Shukri al-Alusi described the religious conditions that persisted in Najd when Muhamamd ibn Abdul-Wahhab started his mission.

They state that Najd was plagued by widespread superstitious practices and deviated ideas that contradicted the very essence of Islam. There were many gravesites that were attributed to the companions. Gravesites were worshipped, Muslims use to perform pilgrimage to graves and invoke the dead for help”

To add, as decribed by Allah when He narrated the story of Luqman that shirk is t he greatest dhulm, the greatest oppression that can be done on earth, greater than all the wars that have happened on earth, cannot equal the one act of dhulm that one slave does in the transferring of worship to Allah to other than Him.

Al-Imaam ash-Shaykh al-Alamaat Ali at-Tantawi has recounted in his book about the shaykh that many types of bida flourished and he says

“And people believed that they could obtain benefit and fend off harm by invoking deceased Messengers, awliyyah, tombs, trees, domes, and monuments. They invoke these objects for different needs and called upon them in time4s of distress. They Vowed to them and slaughtered in their name. Revering the dead became popular. Najd had the biggest share in this new jahiliyyah because its people at that time combined ignorance, nomadic life, poverty and division. Every province had a grave which was built up, or a tree with a mystical story behind it and under the care of a devil priest from among mankind who would beautify kufr to people and called them to believe in graves, slaughter in their sake, revere them and invoke Allah next to and through them. Thescholars were few and the rulers were tyrants and unjust. People were in utter confusion, invading each other and the strong among them assailed the weak.This is the environment that Ibn Abdul-Wahhab was born and raised in. He witness the sun o Islam setting and the darkness of kufr growing and flourishing.

The political situation of that time was the reality that every town and tribe were controlled by local warlords, each in battle with the other, basically disunity at its zenith. The shariah was the whims and desires of the local chief.

So we ask the questions what sedition was there the Ibn Abdul-Wahhab start. It seems that the sedition had already been and was in the land before him, during his being raised, and eradicated only after his dawah reigned in the hearts of the believers.

Zahawi says

his notoriety grew and his power soon passed beyond anyone's control.

The only thing grew was the peoples awareness that he came with the sunnah. We ask what notoriety is this Zahawi speaking of. If anything notoriety should be rather attributed to the military leader rather than a religious reformer. It makes more logical sense of attributing “notoriety” to Ibn Sa’ud than Ibn Abdul-Wahhab even though there is no notoriety in defending oneself and calling the people to come to the sunnah.

So he says

The nomadic Arabs of the surrounding desert feared him. He used to say to the people: "I call upon you but to confess *tanbid* (monotheism) and to avoid *shirk* (associating partners with God in worship)." The people of the countryside followed him and where he walked, they walked until his dominance increased

Any muslim who sees his own brother praying and invoking to a cave waiting for its blessing would do the same. What is evil about calling to worship Allah alone and avoid the worship of other than Him which is the very essence both explicit and implicit throughout the texts.

He says

Muhammad Ibn `Abd al-Wahhab was born in 1111 and died in 1207 (1699-1792 CE). At the outset of his career, he used to go back and forth to Mecca and Madina in quest of knowledge. In Madina, he studied with Shaykh Muhammad Ibn Sulayman al-Kurdi and Shaykh Muhammad Hayat al-Sindi (d. 1750). These two shaykhs as well as others with whom he studied early on detected the heresy of Ibn `Abd al-Wahhab's creed. They used to say: "God will allow him be led astray; but even unhappier will be the lot of those misled by him."

Where is the proof that Imaam Muhammad Hayaat- as-Sindhi and the other shaykh say this. By his stating this, he has accused both, especially Muhamamd Hayaat as-Sindhi of granting ijaazaah to a deviant heretic. No one in the muslim world could except that this Imaam gave ijaaza of the religion in the field of hadeeth to a heretic, a stray.

According to the wording it is clear this is an invention of theirs to delude themselves from seeking that which is reality and to stay stuck in their own demise

Zahawi says

Circumstances had reached this state when his father `Abd al-Wahhab, a pious scholars of the religion, detected heresy in his belief and began to warn others about his son. His own brother Sulayman soon followed suit, going so far as to write a book entitled *al-Sawa'iq* (the thunderbolts)[ft3](#) to refute the innovative and subversive creed manufactured by Ibn `Abd al-Wahhab

This is a clear indication that Zahawi speaks without knowledge for which he was commanded by the one whom he worships (muhammad) to not do so.

If he would have allowed himself to abstain from bias and to adopt the seeking of correct authentic affairs, he would have known that both his father and his brother Shaykh Sulaiman both accepted his call anyway after they put that same bias spirit that this Zahawi has for kufr and shirk down the drain may Allah have mercy upon their souls. So that pretty much makes the “as-Sawa’iq” defunct and irrelevant now.

Zahawi states

Famous writers of the day made a point of noting the similarity between Ibn ‘Abd al-Wahhab's beginnings and those of the false prophets prominent in Islam's initial epoch like Musaylima the Prevaricator, Sajah al-Aswad al-Anasi, Tulaiha al-Asadi and others of their kind.⁴ What was different in ‘Abd al-Wahhab's case was his concealment in himself of any outright claim to prophecy. Undoubtedly, he was unable to gain support enough to openly proclaim it.

Inshallah I will later bring forth what real distinguished writers, Imaams of sunnah, and scholars had to say about him. But for now I wish to comment on the blasphemy of a slander that he imposed on Ibn Abdul-Wahhab. He charged him with “hidden concealment to prophet” and believes that if he gained enough of a following he would have done so.

His heretical statement is defunct in two ways.

The first is that Ibn Abdul-Wahhab already had enough of a following, the masses throughout the peninsula to do so, yet he didn't.

Secondly, his followers reached well above what Musaylima ad-dajjal had reached, so why did Musaylima do so yet Ibn Abdul-Wahhab did not. Oh reader, this is a pure example of suspicion in the religion of your brother for which the prophet salallahu alaihi wa salam said “avoid suspicion for indeed most suspicion is false”. Ibn Abdul-Wahhab is not even saved from the mouths of the flesh eater of claiming prophethood may Allah grant them that which they deserve.

Zahawi continues

Nevertheless, he would call those who came from abroad to join his movement *Muhajirun* and those who came from his own region *Ansar* in patent imitation of those who took flight from Mecca with the Prophet Muhammad in contrast to the inhabitants of Madina at the start of Islam.

His falsehood that he spoke here is refuted in two ways.

Firstly, the claim of him doing so is of course, as is the claim of every stray, baseless. We ask where does he get this from.

One of the rules among ahlu-sunnah wal jama'ah is that a scholar, or individual is known through their works, their statements that they say, the adaab that they carry as witnessed by others, and to see if they practice that which they confess.

In none of the shaykhs books does he mention this, nor did any of his students narrate this about the shaykh. We ask where does Zahawi get this incredible offshoot of a claim from.

Secondly, even if Allah's qadr made true what Zahawi said then

1. to make hajr, or abandonment, from the people of innovation and the kuffar is waajib and always has been for the ummah. So the fact that the seekers of truth and guidance left the people of innovations in their land are in fact called muhajirs and there have been muhajirs in the ummah of Muhammad throughout the eras of Islamic existence.
2. If he did call his people ansaar, again if reality was in his favor, then where is the blameworthiness in this? He merely called them helpers to the dawah. I am an ansaar for helping the shaykh and defending the shaykh from the lies of this article that I am refuting. And I am a muhajir for abandoning the same people of the likes of this Zahawi and coming to the people of haq and sunnah. It would be blameworthy if the Shaykh Muhammad would have viewed that his ansaar were like and on the same level as the ansaar and that the muhajireen of his time were like the actual muhajireen. And salafis are too clear in their understanding that Ibn Abdul-Wahhab views his dawah in the way az-Zahawi displays for him.

Zahawi continues

Ibn `Abd al-Wahhab habitually ordered anyone who had already made the obligatory Pilgrimage (Hajj) to Mecca prior joining him to remake it since God had not accepted it the first time they performed because they had done so as unbelievers.

Where in the universe did he get this awful and rather ridiculous claim from. Only someone who is compounded with ignorance about Ibn Abdul-Wahhab could say such a thing.

Here is Ibn Abdul-Wahhab's own statement

Shaykhul Islaam Muhammad Ibn 'Abdul Wahhaab said:

"We do not declare a person to be a disbeliever, except by what all of the scholars have gathered upon, and it is the two testimonies (*shahaadataan*)." *Durarus-Sunniyyah* (1/70)

Secondly this slander goes against the scholarship of Ibn Abdul-Wahhab for he was not known to practice other than what he professed as is witnessed by basically everyone who came across his way. He among a whole line of scholars throughout the eras have united upon the fact that takfeer has conditions and form among those principles before the warrant or establishment is made is the removal of ignorance . So how did Ibn Abdul-Wahhab state what Zahawi claim is he said when Ibn Abdul-Wahhab did not address the people in this manner. It goes against the manhaj of the shaykh to make takfeer outright blatantly as Zahawi claims.

Zahawi continues with a statement of Iblees himself

He was also given to telling people wishing to enter his religion: "You must bear witness against yourself that you were a disbeliever and you must bear witness against your parents that they were disbelievers and died as such."

There needs to be no refutation. The delusions of him and his statement is too clear.

Again another statement that Iblis made fairseeming to him was

His practice was to declare a group of famous scholars of the past unbelievers

What group of scholars. No group. If he means Ibn Hajar, Nawawee, Tahaawee, Ahmad, Shafi'ee, and every other relied upon scholar, then he (Ibn Abdul-Wahhab) had their creed, so making takfeer of them is making takfeer of himself. So what group of scholars is Zahawi referring to.

If he is referring to Ibn Arabi as-Sufi, nearly all the scholars of ahlu-sunnah made takfeer of him, he was a murtadd. So he merely affirmed what they themselves have spoken truthfully in his case.

Zahawi again makes a slip from shaytan's tongue

If a potential recruit to his movement agreed and testified to the truth of that declaration, he was accepted; if not, an order was given and he was summarily put to death.

In none of the relied upon books of authority about the shaykh does it narrate this, nor is it a historical perspective that any of the historians narrated. Even the orientlists, both adversarial and apologetic to Ibn Abdul-Wahhab do not even bring forth this bewilderment of a claim. In fact this is the first time I myself heard this lie and I add it to the mountain of lies attributed to the shaykh.

He continues

Ibn `Abd al-Wahhab made no secret of his view that the Muslim community had existed for the last six hundred years in a state of unbelief (*kufr*) and he said the same of whoever did not follow him

Firstly, where is his proof for this.

Secondly the context of Ibn Abdul-Wahhabs mission was to show that there was kufr being done in the Islamic community, not that they lived in pure kufr. And upon this the ulema have extracted from the shariah that there is a difference between the the acts of kufr and the reality of kufr whereupon the person who does kufr is not necessarily a kaafir just like a person of bida is not necessarily a muftadi.

He says

Even if a person was the most pious and God-fearing of Muslims, he would denounce them as idolaters (*mushrikun*), thus making the shedding of their blood and confiscation of their wealth licit (*halal*).

First of all, when and where did this happen. None of the authentic reliable narrators of his story narrate this from the various works available.

Secondly, Islamically, according to every alim of the ummah since the prophet, taqwa along with shirk is not taqwa. We do not negate the reality of a person based upon taqwa. If that was the case then the ulema of ahlu-sunnah would not have made takfeer and slaughtered the heretics that occurred in this ummah like Jad, Jahm, hallaj and many others and would not have made takfeer of ibn Arabi.

So Zahawi continues

On the other hand, he affirmed the faith of anyone who followed him even though they be persons of most notoriously corrupt and profligate styles of life

This statement made here can be made by none other than the notoriously corrupt, devoid of any religion and fear of Allah. How could this be if the greatest of imams have understood the reality of his dawah amongst them Imaam al-Haafidh ash-Shawkaani as well as some of the major ulema spread throughout the land in that time and even as far as morocco and other countries.

He says

He played always on a single theme: the dignity to which God had entitled him

Where does he get this claim from. It is no where in any of the statements of his students, his works, nowhere where Ibn Abdul-Wahhab believed or made this statement. But according to the wording and context of what Zahawi brings forth, he merely said this rubbish to further prove this unrealistic scenario in the next statement he makes where he said

This directly corresponded to the decreased reverence he claimed was due the Prophet whose status as Messenger he frequently depreciated using language fit to describe an errand boy rather than a divinely commissioned apostle of faith.

Astonishing how he made this up. I urge any one with sanity to read Kitaabu-Tawheed, Usoolu-Thalaatha, Qawa'id al-Arba'a, Kashf ash-Shubuhaat, ad-Durar as-Sunniyyah and other works he brought where he brought any statement explicit or implicit where he mentioned the prophet in such derogatory positions that our misguided soul Zahawi claims.

So he goes on to say a wonderful fabrication where he said

He would say such things as "I looked up the account of Hudaibiyya and found it to contain this or that lie." He was in the habit of using contemptuous speech of this kind to the point that one follower felt free to say in his actual presence: "This stick in my hand is better than Muhammad because it benefits me by enabling me to walk. But Muhammad is dead and benefits me not at all". This, of course, expresses nothing less than disbelief and counts legally as such in the four schools of Islamic law.[5](#)

None of his students ever got this impression from these Imams of Sunnah. So whoever was foolish enough to perceive this from the shaykh, if it was true that is, then he was and has been already misguided.

Secondly, he complains about the nature of the slander against Ibn Abdul-Wahhab that he made takfeer of muslims or charged them with disbelief, yet he charged him with disbelief, and the charge did not even follow the criterion of the salaf in the establishment of the ruling and by which he established it off of an athar from a student, that is if it ever even happened.

Returning always to the same theme, Ibn `Abd al-Wahhab used to say that prayer for the Prophet was reprehensible and disliked (*makruh*) in the Shari`a. He would prohibit blessings on the Prophet from being recited on the eve of Friday prayer and their public utterance from the minbar, and punish harshly anyone who pronounced such blessings

In Islam, when anyone makes a claim about the religion, such individual must bring forth the proof of their claim. It is not upon Ibn Abdul-Wahhab to bring proof for the invalidity, the non practice of the companions and their successors, and innovation of this practice, it is upon the claimant who brings something never done before in the life of the Muslims of the first era to bring proof for what they claim. The textual proofs along with the astronomically abundant practices and statements of the salaf, although great in number, fail to bring what Zahawi believes is permissible in the religion to do.

He even went so far as to kill a blind *mu'adhdhin* (caller to prayer) who did not cease and desist when he commanded him to abandon praying for the Prophet in the conclusion to his call to prayer. He deceived his followers by saying that all that was done to keep monotheism pure.

The relied upon sources of historical narrations nor in the words of his students does not show any account of this fabrication and delusion that shaytan puppet mastered his dear servants.

At the same time, he burned many books containing prayers for the Prophet, among them Dala'il al-Khayrat and others, similar in content and theme. In this fashion, he destroyed countless books on Islamic law, commentary on the Qur'an, and the science of hadith whose common fault lay in their contradiction of his own vacuous creed

After being controlling myself from such laughter of this statement then I say that there is no account in the works of Qadi Ahmad ibn Hajar al-Butaami, Naasir at-Tuwaim, Shaykh Abdullah al-Ghanam that mention such a lie. In fact, and I don't say it is absolute, but of all the critical antagonists that the shaykh had from the orientalis, I have not even heard such a bodacious claim even come from the enemies of Islam among the kuffar.

Here is a statement from Ibn Abdul-Wahhab's son, Imaam Abdullah in which he says

We also take special care of books on various types of knowledge, whether discussing major or minor aspects (of deen), as well as books on grammar, history, literature, and language and all knowledge left by the ulema.

We do not order the destruction of any books, except those that contain what might lead to shirk and books on topics that might cause deviation in creed"

Since Abdullah was speaking on behalf of ahlu-sunnah, the salafis in their treatment of books, then it goes to show that there were very rare and small accounts of books that were destroyed and since they preserved the classical books of the Imaams throughout the ages of Islam, we ask what are the books that Zahawi took offense to that made him state that Ibn Abdul-Wahhab burned many books and all the books of the scholars. Either the reality is what Zahawi says or Zahawi has other people in mind instead of the relied upon scholars of this ummah when it comes to scholarship.

While doing this, however, he never ceased encouraging any follower to interpret Qur'an and hadith for himself and to execute this informed only by the light of his own understanding, darkened though it be through errant belief and heretical indoctrination.

His encouragement was the abandoning of taqleed. That in no way does it entail the taking upon texts individually as our misguided brothers among the ashari and sufi sects have unfortunately innovated into the religion which will receive its due reply in the proper place of this risalah.

Ibn `Abd al-Wahhab clung fiercely to denouncing people as unbelievers. To do this he used Qur'anic verses originally revealed about idolaters and extended their application to monotheists.

Ibn Abdul-Wahhab said as narrated by Qadi Ahmad Ibn Hajr

“Among the false allegations being propagated is that I consider all muslims, except my followers, of being kuffar and render their marriage contracts invalid. This is truly amazing. How can any sane person accept such accusations? Would a Muslim say these things? I declare that I disown, before Allah (wallahi), these statements that only a mad person would utter”

So we how is the wonderfull world of knowledge and insight of the religion that thrives in the aimah of the past and present attributed to Zahawi.

It has been narrated by `Abd Allah Ibn `Umar and recorded by Imam Bukhari in his book of sound hadiths that the Khawarij transferred the Qur'anic verses meant to refer to unbelievers and made them refer to believers.⁶ He also relates another narration transmitted on the authority of Ibn `Umar whereby the Prophet, on him be peace, said: "What I most fear in my community is a man who interprets verses of the Qur'an out of context." The latter hadith and the one preceding it apply to the case of Ibn `Abd al-Wahhab and his followers.

The same ruling about speaking about the quraan, according to ahlus-unnah, also applies for hadeeth. Since he incorrectly established a hukm on a specific individual, without having the level of ijtihaad in Islam, he himself falls into the ruling that he himself distributes.

It is obvious the intention to found a new religion lay behind his statements and actions

Again, another new religion claim or a prophet claimer.

Ash-Shaykh Alamaat Haafidh Wahbeh said in his book “Jazeerat al-Arab”

“Shaykh Muhammad ibn Abdul-Wahhab was not a prophet, as Neibehr, from Denmark, claimed. Rather he was a reformer and a mujaddid. He called to returning to the true religion. Shaykh Muhammad did not have exclusive teachings or exclusive opinions. Rather, the way that is being implemented in Najd is the madhaab of Imaam Ahmad ibn Hanbal rahimahullah. As for their creed, they follow the salafu-saalih in contradiction to all other sects. Their teachings are almost totally identical to the writings of Ibn Taymiyyah and his students, even though they disagree with them regarding a few minor rulings of the religion (fihiyyah).”

Zahawi continues

In consequence, the only thing he accepted from the religion of our Prophet, on him be peace was the Qur'an.

An accusation that sounds like it came from the moon. How is this when the essence of his dawah was to believe and follow the Quraan AND the Sunnah and adding to that, understanding both of them and applying it according to the way the pious predecessors had understood and fulfilled them.

Yet even this was a matter of surface show. It allowed people to be ignorant of what his aims really were

He made his aims manifestly clear. His dawah was a clear dawah, not a bunch of mystical deceptions and kalaam that the likes of az-Zahawi and the misguided souls among the ashari and sufi sects engage in. That is part of the usool of salafiyyah, ahlu-sunnah, which is the abandonment of shubahaat and the establishment of clarity in explaining the creed and methodology ordained in Islam.

Indicating this is the way he and his followers used to interpret the Qur'an according to their own whim and ignore the commentary provided by the Prophet, on him be peace, his Companions, the pious predecessors of our Faith (*al-salaf al-salihun*), and the Imams of Qur'anic commentary

This was stated by IBn Abdul-Wahhab's son, Imaam Abdullah, who is himself from the kibaar ulema and mashaykh of ahlu-sunnah. Imam Abdullah states

To understand the book of Allah, we rely on the accepted books of tafseer, such as and foremost tafseer at-Tabari, its summary by Ibn Katheer, and then al-Baghawi, al-Baidhawi, Khazin (al-Baghdadee the author of "Lubab at-Taweel fi Ma'ani at-Tanzeel"), al-Haddad, Jalalayn and others.

This is strange how Zahawi made this up about him yet Ibn Abdul-Wahhab is the one who called the people openly and clearly to the very thing that Zahawi negates for Ibn Abdul-Wahhab. It is strange that he makes this claim about him when his very seeking of knowledge from the well known Imaams of various sciences, among them, tafseer, is a proof against him. The fact that Ibn Abdul-Wahhab provides many statements from the classical and relied upon Imaams of Sunnah is proof of he opposite of what Zahawi says.

He did not argue on the strength of the narrations of the Prophet and sayings of the Companions, the Successors to the Companions and the Imams among those who derived rulings in the Shari'a by means of ijtihaad nor did he adjudicate legal cases on the basis of the principle sources (*usul*) of the Shari'a; that is, he did not adhere to Consensus (*ijmaa'*) nor to sound analogy (*qiyas*).

The methodology that Zahawi indicates here is the very methodology that Ibn Abdul-Wahhab revived. He would have been correct if he had stated that the people who opposed the shaykh and the prevalent practices in Ibn Abdul-Wahhab's time were those who left the statements of the sahaba and the rest of the salaf and what the mujtahid aimah have deduced from and made usool and who opposed ijmaa. What shows the bogusness of his statement even more is the fact that

hanbaliyyah was strengthened again by him in the end. To prove this, Ibn Abdul-Wahhab's son Abdullah also wrote

“To understand hadeeth narrations, we rely on explanations written by notable Imaams such as Asqalanee (Ibn Hajar), al-Qastalanee's sharh on Sahih al-Bukharee, an-Nawawee commentary and al-Munawi's on Jami as-Sagheer. We take special care of the books of hadeeth and those that explain them.”

Although he claimed to belong to the legal school (*madhhab*) of Imam Ahmad Ibn Hanbal, this pretense was motivated by falsehood and dissimulation.

Here Zahawi makes an attempt to nullify Ibn Abdul-Wahhab's 'hanbaliyyah' and the following statement is used to support his reason

The scholars and jurists of the Hanbali school rejected his multifarious errors. They wrote numerous articles refuting him including his brother whose book touching on Ibn 'Abd al-Wahhab's errors was mentioned earlier.

1. As for his brother, he had already accepted the dawah of the shaykh which makes whatever he had to say about his dawah before, worthless.
2. Secondly, these harakiyeen (people of movements; asharis, Sufis) have double standards involved.

In Islam, following one of the four madhahib are matters pertaining to the ahkaam (fiqh) and usool (principles of fiqh) of Islam. So following one of the four juristic schools does not entail anything with the Islamic theological beliefs (aqeedah). And this is even said by their own people. Their slogan is that they follow the pillars and ruling of Islam from the fuqaha of the four schools, and they follow the ashari/maturidi schools in regards to the Islamic creed (aqeedah), and adopt the ways of ihsaan through the sciences of tassawuf (Sufism). So logically and which has happened historically, people can, and were known, to be shafi in fiqh and anti ashari. And some could be shafi'ee but pro ashari, and they are both regarded as mujtahids in their school, for the simple act that being shafi'ee does not entail the aspect related to the sciences of Islamic theology (aqeedah).

In that same aspect Ibn Abdul-Wahhab was hanbali in fiqh and anti ashari and anti sufi. His being anti ashari and anti sufi has no connection logically and Islamically to his hanbaliyyah.

So to point out the quarrel between Ibn Abdul-Wahhab and his enemies comes from and only from the aspect of his creed that he came with, namely that being the negation of the impermissible waseela or waseela ash-shirkiyyah which is the cornerstone of sufism, and the negation of t'awil and t'atil which is the fundamental pillar in asharism. In simpler terms he opposed their innovated way of attaining ihsaan and opposed their innovated way in how they believed and understood Allah. So all of this has to do with the Islamic creed, not about the usool of fiqh or the matters of fiqh rulings.

So the question remains, why would people who claim hanbaliyyah refute a hanbali. The matter is because the claimers who claim to follow the madhhab of Ahmad ibn Hanbal only take from his fiqh but do not take from his creed, the creed that made him Ahmad ibn Hanbal. But Ibn

Abdul-Wahhab not only took on the hanbali fiqh of law, he also took on board the actual creed of Ahmad ibn Hanbal, which his opposers did not follow. Quite naturally, there will by default be an automatic variance.

So the double standard comes in by the fact that they try to negate his hanbaliyyah, yet they do not negate other Imaams shafihood or maaliqeehood even though they may oppose ashari creed or the sufi practices and beliefs.

Then Zahawi quote al-Haddad

The learned Sayyid al-Haddad al-Alawi^{ft1} said: "In our opinion, the one element in the statements and actions of Ibn `Abd al-Wahhab that makes his departure from the foundations of Islam unquestionable is the fact that he, without support of any generally accepted interpretation of Qur'an or Sunna (*bi la ta'wil*), takes matters in our religion necessarily well-known to be objects of prohibition (*haram*) agreed upon by consensus (*ijma`*) and makes them permissible (*halal*)^{ft1}.

I suspect that Imaam al-Haddad al-Alawi also relied upon fabrications of the deluded and afflicted for making a ruling upon Ibn Abdul-Wahhab. Anyone can and has easy accessibility to research the statements made by Ibn Abdul-Wahhab and find the emptiness of this claim and find that there is no where that Ibn Abdul-Wahhab made halal haram and haram halal.

Furthermore, along with that he disparages the prophets, the messengers, saints and the pious. Willful disparagement of anyone falling under these categories of person is unbelief (*kufir*) according to the consensus reached by the four Imams of the schools of Islamic law.

We ask "where did Imaam al-Haddad get this". In nowhere in his statements or in his works he falls into what he charged the shaykh with.

Then he wrote an essay called "The Clarification of Uncertainty Concerning the Creator of Heaven and Earth" (*kashf al-shububat `an khaliq al-ardi wa al-samawat*)^{ft1} for Ibn Sa`ud. In this work he declared that all present-day Muslims are disbelievers and have been so for the last six hundred years. He applied the verses in the Qur'an, meant to refer to disbelievers among the tribe of the Quraysh to most God-fearing and pious individuals of the Muslim community.

Nowhere does it state in Kashf ash-Shubahaat that the muslims were kuffar and that they were so for 600 years, may Allah grant the fabricator of this story what he deserves.

Ibn Sa`ud naturally took this work as a pretext and device for extending his political sovereignty by subjecting the Arabs to his dominance

Let's see what happened by an eyewitness rather than nobodies whose pillar is built upon slander.

Abdullah the son of Ibn Abdul-Wahhab wrote after the conquest of Makkah in 1803 "The Ameer (Sa`ud Ibn Abdul-Aziz) was exceptionally gentle with the people, especially to the scholars among them. When he met them in groups or individually, the Ameer explained to them the proofs to our tenants and asked them for their advice and to engage in dialogue, seeking to

reach the truth. We stated to them that we will accept that which they can prove, if supported by evidence from the book, the Sunnah or the way of the salafu-saalih, such as the khulafaa rashidoon, whose guidance we were ordered to follow by the prophet salallahu alaihi wa salam, and from those who learned from them, until the third century”

This is the character of Ibn Sa’ud’s son and there is no variance between the two. So how is Ibn Sa’ud described here the way Zahawi made him to seem.

Zahawi continues

Ibn `Abd al-Wahhab began to call people to his religion and instilled in their hearts the idea that every one under the sun was an idolater. What's more, anyone who slew an idolater, when he died, would go immediately to paradise.

La hawla wala kuwata illa billah. Yet another lie thrown in the piles of garbage.

As a consequence, Ibn Sa`ud carried out whatever Ibn `Abd al-Wahhab ordered. If he commanded him to kill someone and seize his property, he hastened to do just that. Indeed, Ibn `Abd al-Wahhab sat among his folk like a prophet in the midst of his community. His people did not forsake one jot or little of what he told them to do and acted only as he commanded, magnifying him to the highest degree and honoring him in every conceivable way. The clans and tribes of the Arabs continued to magnify him in this manner until, by that means, the dominion of Ibn Sa`ud increased far and wide as well as that of his sons after him.

This claim above needs no reply, as what was stated in refutation of what has proceeded is enough to show the discrepancy of his words.

The Sharif of Mecca, Ghalib, waged war against Ibn Sa`ud for fifteen years until he grew too old and weak to fight. No one remained if his supporters except they joined the side of his foe. It was then that Ibn Sa`ud entered Mecca in a negotiated peace settlement in the year 1220 (1805 CE). There he abided for some seven years until the Sublime Porte (i.e. the Ottoman government) raised a military force addressing command to its minister, the honorable Muhammad `Ali Pasha, ruler of Egypt. His intrepid army advanced against Ibn Sa`ud and cleared the land of him and his followers. Then, he summoned his son Ibrahim Pasha who arrived in the district in the year 1233 (1818 CE). He finished off what remained of them.

The honorable Muhammad Ali Pasha was not so honorable when he clearly rebelled and broke off from the khulafa al-Uthmaniyyah after his fight against the salafis and yet for some reason az-Zahawi finds in himself not to mention this, yet affirm for Ibn Sa`ud despite the fact that this action is not affirmed for Ibn Sa`ud in any history book. His so called "honor" is also established in the fact that it was the british kuffar, the enemies of Allah, who formed an allegiance with Ibraheem Pasha to finish off the followers of Ibn Abdul-Wahhab. This is the reality of your position oh followers of Abu Zahra, the praise of the kuffar against genuine muslim.

Among the hideous abominations of Ibn `Abd al-Wahhab was his prohibiting people from visiting the tomb of the Prophet, on him be God's blessing and peace. After his prohibition, a group went out from Ahsa to visit the Prophet. When they returned, they passed by Ibn `Abd al-Wahhab in the

district and he commanded that their beards be shaved and they be saddled on their mounts backwards to return in this fashion to Ahsa

Firstly, it has already been forbidden to visit the prophets grave by other ulema just for the purpose of visiting his grave and making hajj and tawaf on these graves and seeking tabbaruk and tawassul through the innovatory means and it was only under the prevention of polytheistic practices from developing. Ibn Abdul-Wahhab was merely the upholder of what had already came before from the previous Mujtahid Imaams.

Secondly, this is truly a most concocted and theologically malnourished (meaning lacks any substantial evidence) fabrication that I have ever come across from the many fabrications made against him. No where is this recorded in any of the reliable historical records that we have of the shaykh.

The Prophet, on him be peace, related information about those Khawarij preserved in numerous hadiths. Indeed, these sayings constitute one of the signs of his prophethood; for they convey knowledge of the unseen. Among them are his statements in Bukhari and Muslim: "Discord there; discord there!" pointing to the East; and "A people will come out of the East who will read Qur'an with it not getting past their throats. They will pass through the religion like an arrow when it passes clean through the flesh of its quarry and comes back pristine and prepared to be shot once again from the bow. They will bear a sign in the shaving of their heads." Another narration of the hadith adds: "They are calamity for the whole of God's creation; **Blessed is he who kills them**" or **"Slay them! For though they appeal to God's Book, they have no share therein."** He said: O God! bless us in our Syria and bless us in our Yemen!" They said: O Messenger of God! And in our Najd? but he replied: In Najd will occur earthquakes and discords; in it will dawn the epoch [or horn] of Shaytan." Again he said: "A people will come out of the East, reading the Qur'an and yet it will not get past their throats. Whenever one generation is cut off, another arises until the last dawns with the coming of Antichrist. They will bear a sign in the shaving of their heads."

Firstly it is clear that he has contemptuousness about his alleged and fabricated beliefs about Ibn Abdul-Wahhab's so called takfeer of the muslims, yet he himself clearly shows his position in how he took these Muslims out of Islam and even worse, the excuse to kill these muslims

Secondly, another one of his deceptions is that he brings, actually their entire group only narrates the hadeeth about "what about Najd" and they do not relate the except same ahdeeth with the exact same sanad that Ibn Umar said "what about Iraq" since their "najd" was "iraaq" which has already been cleared beyond he daylight sun in the introduction to this risalah

Now the Prophet's words explicitly specify in text his reference to those people coming out of the East, following Ibn `Abd al-Wahhab in the innovations he made in Islam

The prophet salallahu alaihi wa salam said in a hadeeth "Whoever lies on me will have his portion in the hellfire" and in another narration "Whoever narrates something about me that is not true will have his seat in the fire"

Nowhere is there a text from the prophet that the prophet said that the people coming from the east will follow Ibn Abdul-Wahhab. Secondly as I have proven from the stance of the salaf, they

viewed the east to be Iraaq, not present day Najd. So here, he clearly makes two abominable and repugnant accusations against the prophet and Allah's refuge is sought.

For they were in the habit of ordering those who followed them to shave their heads and once they began to follow them, they did not abandon this practice.

Where does he get this claim. Again, nowhere in the reliable sources of tareekh contain this information.

In none of the sects of the past prior to that of Ibn `Abd al-Wahhab did the likes of this practice occur.[ft1](#) He even ordered the women who followed him to shave their heads. Once he ordered a woman who entered his new religion to shave her head. She replied: " If you ordered men to shave off their beards, then it would be permissible for you to order a woman to shave her head. But the hair on a woman's head has the same sacred status as a man's beard." Ibn `Abd al-Wahhab was unable to answer her.

This work of Zahawi's is getting to be quite amusing, truly a work of theatrical humor.

Found among the narrations transmitted from the Prophet, on him be peace, is his statement: "At the end of time, a man will rise up in the same region from which once rose Musaylima. He would change the religion of Islam." Another saying has it: "From Najd a Shaytan will appear on the scene causing the Arab peninsula to erupt in earthquake from discord and strife."

These narrations are enough to show any student of knowledge the fabrications of these in the religion in the field of hadeeth. There are no wording in the Arabic or even in the translations in English about the strife from the east (Iraaq) nor that of the dajjal in cognicance with the words he spoke above.

One of the abominations of Ibn `Abd al-Wahhab was his burning of books containing works of Islamic science and his slaughter of the scholars of our faith and people both of the top classes and common people

The statements of his son, Abdullah ibn Muhammad ibn Abdul-Wahhab clearly indicate that reality is not in Zahawi's favor along with the reliable historical accounts of his life.

He made the shedding of their blood and confiscation of their property and wealth licit well as digging up graves of awliya (saints). In Ahsa, for example, he ordered that some of the graves of awliya be used by people to relieve the wants of nature.

I think I found a good text for students of knowledge to have a good laugh to relieve them at times from their hard and strenuous efforts in gaining and seeking real beneficial knowledge. It reminds me of the bible with the same silly accusations against the anbiyya and what they claim to have said of absurdities and oddities not fit for prophets.

He forbade people to read Imam Jazuli's *Dala'il al-Khayrat*, to perform supererogatory acts of devotion, to utter the names of God in His remembrance, to read the mawlid celebrating the Prophet's birth, or to evoke blessings and prayers on the Prophet from the Minaret after the call to prayer.

Ibn Abdul-Wahhab forbade anything that the religion of Islam did not dictate and much worse, what warned and made impermissible for Muslims to do.

Undoubtedly, one of the worst abominations perpetrated by the Wahhabis under the leadership of Ibn 'Abd al-Wahhab was the massacre of the people of Ta'if.

Although it is clear that this has some misconception or an outright lie, I wish to clarify one matter.

When the dawah of Ahlu-Sunnah was being spread in Arabia at that time, some of the Bedouins in that time first accepted the dawah. Due to their newly entering back to the fold of the Sunnah, they did not learn nor had time to learn the principles and adab of the Salaf in dealing with the Muslims. As a consequence, when all of the tribes, and all of the people in Arabia were tensing against Ahlu-Sunnah, the Salafis, the Bedouins did not act according to the principles of the Salafi dawah. As a result they acted off of ignorance and committed some excesses. And what shows as a proof against the enemies of Ahlu-Sunnah is that Ibn Abdul-Wahhab did not sanction their actions for their excesses and to add to that Ibn Sa'ud as they were more learned in the matters pertaining to the mannerisms of Islam according to the Sunnah of the Salaf. Basically the situation was like that of the Khawarij nowadays who go around in the name of terrorism and Jihad. Every sane and learned knows their variance from Islam, yet the ignorant West and others automatically combine their actions with Islam.

The same goes for what had happened during the Fitna that broke out. The enemies of the dawah of Ahlu-Sunnah used or I should say usurped the slip of these people, due to their Jaahil, to act out and enrage the people against Ahlu-Sunnah.

I also wish to point out that what the Sufi wishes to use with words of emotion to play on the people, I wish to use actual occurrence. When all of Arabia was against them, Najd was basically blocked. Bani Khalid dispersed raids continuously, the Sharifians banned any of the Salafis in the holy cities, the Ismaili Shi'ites also helped in invading Najd. Also Muntafiqs also joined in the raids against the Salafi living in Najd.

They killed everyone in sight, slaughtering both child and adult, the ruler and the ruled, the lowly and well-born. They began with a suckling child nursing at his mother's breast and moved on to a group studying Qur'an, slaying them, down to the last man. And when they wiped out the people they found in the houses, they went out into the streets, the shops and the mosques, killing whoever happened to be there. They killed even men bowed in prayer until they had annihilated every Muslim who dwelt in Ta'if and only a remnant, some twenty or more, remained.

Either this is a fabrication or this was the action that occurred by the hands of the ignorant who just became adherent to Ahlu-Sunnah. In either case, these atrocities cannot be validly attributed to Ibn Abdul-Wahhab or the methodology that he revived.

These were holed up in Beit al-Fitni with ammunition, inaccessible to their approach. There was another group at Beit al-Far to the number of two-hundred and seventy who fought them that day, then the second and third until the Wahhabis sent them a guarantee of clemency; only they tendered

this proposal as a trick. For when they entered, they seized their weapons and slew them to a man. Others, they also brought out with a guarantee of clemency and a pact to the valley of Waj where they abandoned them in the cold and snow, barefoot, naked exposed in shame with their women, accustomed to the privacy afforded them by common decency and religious morality. They, then, plundered their possessions: wealth of any kind, household furnishings and cash. They cast books into the streets alleys and byways to be blown to and fro by the wind among which could be found copies of the Qur'an, volumes of Bukhari, Muslim, other canonical collections of hadith and books of fiqh, all mounting to the thousands. These books remained there for several days, trampled upon by the Wahhabis. What's more, no one among them made the slightest attempt to remove even one page of Qur'an from under foot to preserve it from the ignominy of this display of disrespect. Then, they raised the houses and made what was once a town a barren waste land. That was in the year 1217 (1802 CE).

As for the battle accusation, again either an outright lie or an outright misconstruence of reality, or the fact that it was committed by people who attributed themselves to ahlu-sunnah but acted not in accordance with its usool, and thus did not gain acceptance from Ibn Abdul-Wahhab.

As for the books accusations, his own son clearly brought the reality to that as I mentioned above when he first came with this despicable slander.

2: The Wahhabis and their

Recent Rebellion (1905)

I will not bother to reply to this fairy tale story that Zahawi wished or thought that it seemed fit to be put in his article against ahlu-sunnah and I have already brought references for reliable sources for evidence and the ummah, in fact no one is in need of his already distorted views on historical accounts. However I will address his first remark as the rest is rather a collection of rabble and insignificant spuratic words of Zahawi. He states

The leader of the Wahhabis at the time of the present account is `Abd al-Rahman Ibn Faysal, one of the sons of Muhammad Ibn Sa`ud, the Rebel who turned his face in disobedience to the greater Islamic Caliphate in the year 1205 (1790 CE). The incidents he occasioned with the Sharif of Mecca, Ghalib continued up to 1220 (1805 CE). Then, when the Sharif's power to do battle with him waned, the Sublime Porte raised a military force against him, charging its minister the late Muhammad `Ali Pasha, ruler of Egypt, and his son, the late Ibrahim Pasha, with its command as we pointed out in the preceding chapter just as books of history have written it down.

These are the normal claims of such people that Ibn Abdul-Wahhab was a traitor who rebelled against the Islamic Khilafa. we will show the ill-logic and fallacy of such a notion. They also claim that he sided with foreigners and kuffar (they mean the British) against the muslims yet the reality is that

1. they themselves praise and love that the foreigners oust the people of truth piety as
2. They themselves do it and or praise the people who do it

and that is because he (Zahawi) commends Ibraheem Pasha while, due to his compounded ignorance, failed to research that Ibraheem Pasha was in fact inline with the British kuffar and therefore stood in the path in the perfection and establishment of Allah's Haq as we will see below

Dr. Saalih al-'Ubood answers:

"In general, Najd did not witness the sovereignty of the Ottomans, for their power did not reach it, nor their governors, nor at any time preceding the lifetime of Shaykh Muhammad Ibn 'Abdul-Wahhaab did a Turkish flag rise in it. What proves this reality is reading through the managerial divisions of the Ottomans. A treatise by Yameen 'Alee Afandee (who was the treasurer of the Haqqaanee book in the year (1018H), corresponding to 1609) titled "The laws of the Ottoman/ the contents of the book of Deewaan", reveals that starting with the eleventh Hijree century, the Ottoman Khilaafah split into thirty two distinct divisions (iyala), fourteen of each are Arabic, and Najd is not included in those, except for al-Ihsaa, if we were to consider it to be part of Najd.."

Dr. 'Abdullaah al-'Uthaymeen says:

"Prior to the upcoming of the call of Shaykh Muhammad Ibn 'Abdul-Wahhaab, Najd was not under the direct dominion of Ottomans, nor did it witness any sovereignty from within. Banee Jabr, Banee Khaalid, and the Shareefs were not sovereign, and civil strife between the tribes of Najd was the norm."

Dr. Aajil al-Nashmee says:

"The Khilaafah did not pay attention to Najd and the neighbouring territories. This policy may be attributed to the vastness of Najd, on one side, and on the other side the presence of the tribal fragmentation."

What proves that the position of the Shaykh was fine, and that the Shaykh did not hesitate as to the fact that his movement is not related to the Khilaafah is the letter sent to Faadil al-Mazeed, the ruler of the Syrian desert:

"This thing that they have disapproved of me, that they hated me for and created enmity between me and them for; if they ask any scholar in Syria or Yemen and others, they will say this is the truth and it is the religion of Allah and His Messenger (sallallaahu 'alayhi wa sallam). However, I cannot make it public in my area because the state does not approve of it, and Ibn 'Abdul-Wahhaab managed to because the ruler in his area did not disapprove of it, rather when he knew the truth he followed it."

As for "Zuloom's" claim that the movement of the Shaykh was one of the reasons behind the fall of the Khilaafah, and that the English helped the Wahhaabees to achieve this cause, then Muhammad Mahdee al-Istanboolee answers this flat allegation:

"It was incumbent on this author to support his view with proofs, and in the past the poet said: If the allegations were not based on their proofs/with texts, then it is a proof of foolishness."

To the contrary, History reveals that those English were opposed to this movement from the beginning, fearing a re-awakening of the Islaamic World."

Al-Istanboolee also says:

"It is strange, both amusing and saddening, that this author accuses the movement of the Shaykh of being one of the causes behind the fall of the Ottoman Khilaafah. It is needless to say that this movement was founded in the year 1811, and the Khilaafah was destroyed in the year 1922."

And what proves that the English were against the Wahhaabee movement is that they have sent Captain Forster Sadder to congratulate Ibraaheem Pasha on the victory he gained over the Wahhaabiyyah- referring to the war in Dar'iyah-, and to confirm also how inclined he is to cooperate with the British Act against the Wahhaabee piracy in the Arabian Gulf (The most aggressive attacks/ kidnapping of the Royal British vessels that roamed in the Gulf and the Indian Ocean carrying the treasures of India to the empress was carried by well known Wahhaabee centres on the Gulf coast- which until as recent as the fifties was referred to on international maps as the pirates coast- such as Sharjah and Raasul-Khaymah.)

Moreover this letter stated clearly the intention of the British government to create an agreement with Ibraaheem Pasha with the goal of annihilating the Wahhaabee control.

Shaykh Muhammad Ibn Mandthoor an-Nawmaanee says:

"The English have used the position in India that opposed Shaykh Muhammad Ibn 'Abdul-Wahhaab in order to throw anybody who opposed them with the label "Wahhaabee" And as such the English called the scholars of Deoband, India - Wahhaabiyyah due to their open opposition to the English"

Rather the priest Zuimer mentioned that the Wahhaabiyyah in India do not expose their beliefs because call for Jihaad against the English was ascribed to them.

So basically it is understood based on factual knowledge that all of the area of Ibn Abdul-Wahhabs dawah was concerned was not in juristic hands of the ottomans which means politically, Islamically, and logically speaking, there is no rebellion that could emanate from the area in which the noble Imaam Ibn Abdul-Wahhab resided at

3: The Wahhabi Creed

Moreover, since God the Exalted had shut tight the door of prophecy after the Seal of the Prophets, our master Muhammad, on him be God's blessing and peace, there was no way to realize the goal of his desires except to claim that he was a renewer of the faith (*mujaddid*) and an independent thinker in the formulation of legal rulings (*mujtahid*)

The ruling of him being Shaykhul-Islam came from the ulema of ahlu-sunnah of his time and after. Ibn Abdul-Wahhab never once claimed to be so as is the etiquettes of the aimah of old who were considered shaykhul-Islam. The same applies for his accusation that Ibn Abdul-Wahhab called himself a mujtahid. The Imaams of his time affirmed this for him.

Such an attitude -- or rather the worst and most profound state of moral misguidance and religious disbelief --brought him to the point of declaring every group of Muslims disbelievers and idolaters. For he set out to apply the verses of Qur'an specifically revealed to single out the idolaters of the Arabs to generally include all Muslims who visit the grave of their Prophet, and seek his intercession with their Lord.

Again totally untrue especially since Ibn Abdul-Wahhab spoke about the takfeer of a muslimc which goes against what Zahawi attributes to him.

In doing this, he cast aside what ran counter to his own invalid claims and the vain desires commanding his ego to work mischief regarding the explicit statements of the Master of all messengers and Imams, the mujtahids of our religion (that is, who have the capacity to exercise

independent reasoning in the process of legal discovery). Hence, when he saw a consensus of legal opinion in matters of faith which clashed with his own unwarranted innovations, he rejected it as a matter of principle, asserting: "I do not entertain any opinion of people coming after the Qur'an which contains all that pertains to Islam, the fresh and the dry (cf. 6: 59)."

The creed of those who came before him was not at variance with his. In fact that creed is what he came to revive from the people who lost it. So where in this galaxy does Zahawi get that the creed of the salaf in faith sometimes clashed with his. And secondly it is obvious how he took a quote way out of intention. Since he does not list where that quote is from I am unable to research it for the correct context.

From here on I will list things relevant to the misleading of a muslim that Zahawi has partaken in instead of every minute word that he says as some of his words are even irrelevant to the topic at hand

Yet the Prophet, on him be God's blessings and peace, from what we see in the two canonical collections of sound hadith, Bukhari and Muslim, declared in the narration where the angel Jibril assumes human form to question him about the creed of Islam: "Islam is to testify that there is no god but God and Muhammad is the Messenger of God." Again, in the narration of `Umar he says: "Islam is built upon five articles of faith (the first being): "Testimony that there is no god but God, Muhammad is His servant and Messenger." Then, there is his declaration to the delegation of `Abd al-Qays also cited in Bukhari and Muslim: "I am commanding you to believe in God alone. Do you know what belief in God alone is? It is to testify: "There is no god but God and Muhammad is the Messenger of God."" Also cited is his exhortation: "I have been ordered to fight people until they say: "There is no god but God and that Muhammad is the Messenger of God." **Finally, the Prophet says: "It is sufficient that folk say: "There is no god but God."**

I will only comment on the bold, I just added what was before it for context. As for his stressing this. The prophet salallahu alaihi wa salam once said "Whoever explains the quraan on his own will have his seat in the fire even if he gets it right". The ulema of ahlu-sunnah, some have spoke that this also applies to the ahadeeth narrated by the prophet. So here, Zahawi clearly brings an evidence of a hadeeth to support his claim that just because someone says the kalima, their emaan is straight and their belief is straight and they can never be the opposite of this kalima. This is the implications that surround the context of what he said this narration for.

Since he gave his own explanation of this hadeeth, let him explain how sufficient was the statement of the munafiqeen of the prophet's time when they said "There is no God but God". In fact, let us ask az-Zahawi, or his supporters, explain the sufficiency of the khawarij's kalima "There is no god but God and Muhammad is the Messenger of God".

The kahwarij made the same kalima, and apparently the same narrator who said "It is sufficient for the folk to say "There is no god but God" also said about those who did say it from his own followers "They leave Islam as the arrow passes threw the game" and "Wherever you find them, kill them".

Is there really a contradiction between what the prophet said and the reality of the matters of people whom he dealt with regarding their beliefs and practices even after their kalima. No there isn't, but Zahawi here makes it one and the same and since they are one in the same for him, then the call for rectifying the realities of claims is a false one for Zahawi. And since they are one in

the same to him, then it follows that he (I say he meaning those who follow him as he passed away rahimahullah) must automatically accept that there is a contradiction between what the prophet said in this narration that they bring and the reality of the munafiqeen and the khawarij and the rest of the insufficiency of the muslims in his ummah that he himself prophesied concerning their faith and adherence to Islam.

However, Ibn `Abd al-Wahhab and his followers go counter to all these statements of the Prophet, on him be peace. They make a disbeliever the one who says: "There is no god but God and Muhammad is the Messenger of God" **because that person is not like them in respect to their claim that the one who testifies in the aforementioned fashion and yet asks God for something for the sake of a prophet or evokes the name of someone absent or dead or makes a vow to that person it is as if his belief diverges from his testimony.**

I will mention the fatwa of al-Haafidh, Shaykhul-Islam Ibnu-Taymiyyah

I will only bring forth what is relevant since ibn Taymiyyah was asked by a group of scholars to give a fatwa on the issue of the one who does exactly what Zahawi says here of which he says it in the context of it being permissible and condemns the one who made takfeer of the one who does it.

Ibn Taymiyyah said in part of his fatwa

“Surely, one is not allowed to call upon a king, a prophet, or a shaykh, whether dead or alive, saying, “forgive my sins for me”, or ‘grant me victory over my enemy’, or ‘Cure my ill relative (or friend)’ or ‘Sustain my welfare and the welfare of my family, my animal, etc’ As for the one who asks this of a created being, whomever that may be, they are mushriks (polytheists, disbelievers) in Allah. **They are among the mushrikeen who worship the angels, the prophets, and the idols, manufactured by disbelievers in the image of angels, or prophets.** Furthermore, such practices are similar to the du’aa of the Christians to the Messiah (Isa ibnul-Marium) and his mother” and then he quotes two ayah that pertains to the Christians

Here Shaykhul-Islam clearly made takfeer on the one who practices what Zahawi calls to be permissible and warned against the one who did so. At the same time Ibn Taymiyyah equated what Zahawi deems to be permissible to be the deen of the nasara. Why does Zahawi not make takfeer or warn from Ibn Taymiyyah. Why does not Zahawi make the claim of Ibn Taymiyyah applying the versus that applied to the Christians on the muslims and call Ibn Taymiyyah a khariji (because the khawarij where the ones who applied the versus addressed to the other faiths on the muslims). Yet for some reason later on he boldly has the nerve and dares to quote Ibn Taymiyyah and use him in a good light for one of his own positions that he wishes to get across.

His only aim here is to market goods unsaleable where sound hadiths and correct exegeses of the Qur'an are exchanged. We will explain -- God willing -- the groundlessness of this claim and show its spuriousness to the reader.

We will see his explanation inshallah

It is amazing how Ibn `Abd al-Wahhab misrepresents use of the prophet's name in petitions to God or tawassul under the pretense of monotheism (*tawhid*) and divine transcendence (*tanẓih*) claiming that use of a prophet's name in this manner constitutes association of a partner with God

Again in that same fatwa of ibn Taymiyyah he brought forth the issue of doing such practices as being association to God. So why does he not criticize Taqiu-Deen. There were countless Imaams who brought this exact same ruling from the salaf. Why does he not criticise the salaf's fatwa and verdicts against these practices that he himself defends and makes permissible (which by the way is making haraam halal and halal haraam, a matter that he accuses Ibn Abdul-Wahhab of).

yet at the same time there is his outright assertion to the effect that God's mounting His throne is like sitting on it and his affirmation that God has a hand, face and possesses spatial dimension! He says it is possible to point to Him in the sky and claims that He literally descends to the lower heavens so that he gives a body to God who is too exalted in the height of His sublimity beyond what obscurantists proclaim. What happens to Divine transcendence after making God a body so that the lowliest of inanimate creatures share properties in common with their Creator? To what is He, the Exalted, transcendent when He is characterized in so deprecating a fashion and His divinity couched in terms so redolent of ridicule and contempt?

And here is where Zahawi makes the fatal blunder of attributing the aqeedah of tasjeem to Ibn Abdul-Wahhab and then accusing the correct aqeedah of the salaf to be tasjeem. All of this will be clarified bi ithnillah.

One of Ibn `Abd al-Wahhab's more enormous stupidities is this: When he sees reason going against his claims, he casts aside all modesty and suspends reason giving it no role in his judgment. He endeavors thereby to make people like dumb beasts when it comes to matters of faith. He prohibits reason to enter into religious affairs despite the fact that there is no contradiction between reason and faith. On the contrary, whenever human minds reach their full measure of completeness and perfection, religion's merits and prerogatives with regard to reason become totally manifest. Is there in this age, an age of the mind's progress, anything more abominable than denying reason its proper scope, especially when the cardinal pivot of religion and the capacity to perform its duties is based on the ability to reason? For the obligation to carry out the duties of Islam falls away when mental capacity is absent. God has addressed his servants in many places in the Qur'an: "O you who possess understanding" (cf. 65:10) alerting them to the fact that knowledge of the realities of religion is only a function of those possessed of minds.

This is obviously one of his own stupidities and makes no sense.

Here is what Imaam as-Samanee said

"The People of the Sunnah say, 'The foundation of the religion is following (ittibaa), and the intellect is subservient.' So if the foundation of the religion was upon the intellect, the creation would have been in no need of revelation, no prophets, and the meaning of commanding and prohibiting would be false, and whoever wished could have said whatever he wished"
al-Hujjah

If observing the words of both Imaam as-Samanee and az-Zahawi's it would seem that Zahawi believes that religion is in no need of the prophets and revelation which is probably why people of his like say whatever it is that they wish to say without any authentic precedent backing them up and without any fear of Allah Azawajal.

Now the time has come for me to give a summation of the vain and empty prattle of the renegade Wahhabi sect which it aspires to issue as a doctrine. Next, I shall discuss it in terms of the research that has been brought in its rebuttal and refute its argument

And now the time has come for someone to give a sufficient reply to the blunders of what will follow coming from him

And so he list

Their invalid creed consists of a number of articles:

- (1) Affirming the face, hand, and spatial direction of the Creator and making Him a body that descends and ascends;
- (2) Making principles derived from narration (*naql*) prior to those derived from reason (*ʿaql*);
- (3) Denial and rejection of consensus as a principle (*asl*) of Shari`a legislation;
- (4) Similar denial and rejection of analogy (*qiyas*);
- (5) Not permitting copying and emulating the judgments of the Imams who have in Islam the status of those capable of exercising independent reasoning in matters of Shari`a;
- (6) Declaring Muslims who contradict them disbelievers;
- (7) Prohibition of using the name of the Messenger in petitions to God or the name of someone else among the friends of God and the pious;
- (8) Making the visiting of the tombs of prophets and of pious people illicit;
- (9) Declaring a Muslim a disbeliever who makes a vow to someone other than God or sacrifices at the grave or final resting place of awliya or the pious.

As for the first

- (1) Affirming the face, hand, and spatial direction of the Creator and making Him a body that descends and ascends;

The reality of Allah's face hands, and direction of Allah Himself will now, bi ithnillah be expounded upon using the actual creed of our salaf and the authentic reliable scholars of this ummah in their following of the salaf.

Abu'l-Fadl Abd al-Wahid al-Tamimi (d.410), the Hanbalite jurist and traditionist of Baghdad, authored a treatise in which he tried to present in his own words the doctrinal views of his Imam: Ahmad b. Hanbal. He said in with reference to the Attributes the following:

“The Madhhab of Abu Abdallah Ahmad b. Hanbal, may Allah be pleased with him, is that Allah, the Mighty and Majestic, **has a Face** unlike the formed forms and the limited substances (a'yân al-mukhattata); rather His Face is ascribed to Him by His saying {Everything shall perish except His Face}. And whosoever changes its meaning then he has deviated from it. **And therefore for him the Face is a reality, not in a figurative way (fi'l-haqîqa dîn al-majâz).** And the Face of Allah stays forever, not disappearing, and an Attribute of Him not extinguishing. And whosoever claims that His Face is His Essence, then he is a heretic; whosoever changes its meaning (ma'nâ-h) then he has disbelieved. The meaning of Face is not 'body' for Him, nor 'form' or 'limit'; whosoever say so has innovated.”

Again what does this az-Zahawi have to say about Shasykhul-Islam the Reviver of the Sunnah, **Abu Muhammad al-Baghawee** who said,

“...The Finger is an Attribute from amongst the Attributes of Allaah, and likewise everything of this nature that occurs in the Book and Sunnah, for example the Face (Wajh), Eye (Ayn), Hand (Yad), Leg (Rijl), Coming (Ityaan and Majee), and the Descent to the Lowest Heaven, His Rising over His Throne, Laughter (Dahk), Joy (Farh)...so these and their likes are Attributes of Allaah in which it is obligatory to have faith in, **and to leave them upon their literal meanings turning away from ta'weel** and distancing from tashbeeh, with the belief that none of the Attributes of the Creator resemble anything from the attributes of the creation, just as His Self does not resemble the selves of the creation. Allaah said, 'there is nothing like Him, and He is the Hearing, the Seeing' And it was upon this that the salaf of this nation, and the scholars of the Sunnah were upon, they accepted them all with faith and stayed away from tamtheel and ta'weel. And they relegated the knowledge (of their kayfiyyah) to Allaah..." [‘al-Mu’jam al-Lateef’ (no.66) of adh-Dhahabee who quotes from him with his own chain of narration. See also ‘Sharh as-Sunnah’ (1/168+) of al-Baghawee.

Again lets bring forth al-Imaam as-Safarini al-Hanbali who mentions this issue in his sharh of Aqeedah

Due to the fact that the people of this religion have differed, for from them are those who negated all the Attributes but affirmed the Names, and they are the Mu'tazilites; as from them are those who negated the Attributes affirmed by reports (sifat khabariyya, such as Hands, Face, etc.) as they also negated Attributes connected to Allah's will (sifat ikhtiyariyya, such as Speaking, Rising, Descending, Loving and Hating), such as the Ash'aris and those who agreed with them; **while the Madhhab of the Salaf, the rest of the Imams and the majority of the Ummah is to affirm the Attributes of Essence (such as Knowledge, Life, etc), the Beautiful Names (The Most Merciful, etc), the Attributes affirmed by reports (sifat khabariyya, such as Face and Hands), and the Attributes connected to His will (sifat ikhtiyariyya, such as**

Rising, Descending, etc); the author (al-Saffarini) encouraged you to follow the Salaf of this Ummah, and warned you from innovations, and opposing the Sunnah and the noble Imams, thus he said: ‘So beware of descending (or sinking)’ from the peak of Iman, the spear of religion, the certainty, the climax of high rank and cognition, to the lowliness of innovation, the filth of novelty. For safety only lies in following the first generation, the group upon whom we trust, not that which the offspring of the Jahmites innovated, nor that which the masters of philosophy professed from the Masha’i or the Ishraqi sects (of philosophers).’

There is more clarification from Imaam as-Safarini

Where he then goes on to literally affirm the Attribute of Face to Allah, thus he says: ‘He (al-Saffarani) then mentions the Attributes of Allah which the Salaf affirmed, in exclusion to others, and began with the Attribute of Face for Allah Ta’ala, by saying: ‘... such as His Face...’, meaning: from the Attributes affirmed for Him Ta’ala is the Attribute of Face, affirming by that its existence (wujud), and not its nature (kayf) or definition (tahdid). This is what al-Khattabi and others narrated, that this is the Madhab of the Salaf and the four Imams. This was the opinion of Abu Hanifa, the Hanbalis, and many of the Shafi’is and others, which is to affirm the verse and traditions of Attributes literally (‘ala dhahiriha), while negating the nature (kayfiyya) and likeness (tashbih) from Allah, arguing that the belief in Allah’s Attributes is branched off from the belief in His Essence (dhat)’

As for the Hand (Yad) of Allah then as-Safarini states

‘If you recall what we have mentioned, and understood the meaning of what we cited, then be certain, that the Madhab of the Salaf al-Salih and the Hanbali scholars, and those who agree with them from the Atharis, is that the intent behind (mentioning) Two Hands, **is to affirm Two Attributes of Essence for Allah that are called Two Hands, that are more than just bounty (ni’ma) and ability (qudra)...’**

Again he continues by quoting al-Baghawi and al-Bayhaqi referring to figurative interpretation of Allahs’ Hands and says:

‘Then al-Bayhaqi nullified all of that (figurative interpretation), and affirmed that the Two Hands are in fact two Attributes, that are related to the creation of Adam, which honoured him (Adam) as opposed to Iblis.’ He then quotes Abul-Hasan al-Ash’ari affirming the Two Hands for Allah, and says: ‘The Mu’tazilas, and a group from the Ash’aris believed that the meaning of ‘Two Hands’ is power...’

The problem regarding the issue of Hand is one of ignorance among our ash’ari counterparts. And they cast this ignorance on their understanding of some of the ayah of the quran. For example

The verse: ‘The heavens that We Created with Aydin’, many of them (ash’aris) say that the Salaf made ta’wil of the word Aydin by saying it refers to power. To demonstrate their stupidity and ignorance then this verse has nothing to do with Allah’s Attributes, because the word ‘Aydin’, literally and linguistically refers to power, and not hands.

The word ‘Aydin’ is a verbal noun (masdar) for the verb ‘aada’, meaning ‘strengthened’, and therefore completely different to the word ‘yad’ (hand), linguistically, morphologically, let alone

literally.

But the Ash'arite problem is ignorance of the Arabic language.

Another verse which clarifies the meaning of Aydin is: 'Remember our servant, Dawud, the one with Aydin...'

Aydin here, linguistically refers to power and not hands, for if it literally meant 'hands', the verse would surely sound strange:

'Remember our servant, Dawud, the one with hands'!

In this regard the **Shaykhul-Islam Imaamul-Aimah al-haafidh Ibn Khuzayma** says:

[“Some of the Jahmites](#) (of which the ash'aris have followed suit in their same rhetorical arguments) [claimed the meaning of the saying: 'Allah Created Adam with His Two Hands', i.e. with His power. Hence, they claimed that al-Yad \(hand\) refers to al-Quwwah \(power\), and this is also from changing \(the wording/meanings\). This is also ignorance of the Arabic language. For power is called 'al-Ayd' in the language of the Arabs, and not 'al-Yad' \(a hand\). Therefore, the one who cannot differentiate between 'al-Yad' and 'al-Ayd', he is more in need of education and enrollment in a school, rather than seeking leadership or a theological debate!' \(al-Tawhid p. 87\)](#)

As for this az-Zahawi's statement

[And spatial direction of the Creator](#)

Then what must be understood to the average reader is that the ash'aris have made tashbeeh of Allah to His creation in this aspect. This is because they incorporate the Islamic beliefs with the preconceived notions of aristolism. Basically they fit both the creation AND The Creator in their "logic". This issue is relatively and sadly deep. According to the ash'ari concept everything is either substance or accident. Of course we all know where this concept comes from. So when they came across the creed of the salaf in their staunch affirmation of Allah's literally being Over His Throne as He said He was, then they in their minds have conjectured "wait wait, this cannot be true because anything with a direction is an accident" and then they viewed their Lord as Him being a "substance". So herefor they innovated the idea that Allah is neither "above the creation, nor below the creation, to the right nor to the left, nor inside the creation nor to the outside of it". This belief, if weighed in the annals of heresiographical works constitutes nothing other than "atheism". Since their innovative concepts were mere regurgitation of creed of the philosophers and the mutazilah heretics and it is known that these miserly heretics, particularly the philosophers thought of nothing or had no regard of this "first cause", then it is easy to understand why the Ash'aris would have innovated this baseless concept of their Lord may Allah protect us from their heresy.

So when the ash'aris came across the established Islamic texts of Allah being literally above the Heavens over the Throne that befits His majesty, they, like their heretical forefathers that they followed, also disbelieved in the words of the Quran and the Sunnah

By making T'awil of the texts. And T'awil in this regard is carrying away the apparent and understood meanings of a particular text for that which is not understood from that text.

As for our salaf in this regard, here is where they actually stand, quite contrarily to the heretical stances of Abu Zahra az-zahawi and his heretical modern day followers of the Ash'aairah and Maturidiyyah.

A woman asked Abu Haneefah, "Where is your Lord whom you worship" So he said, "Verily Allah the Exalted is above the sky (fis-samaa`), not in the earth." So a man said to him, 'Have you seen the statement of Allah the Exalted, "And He is with you." (57:4) He said, "He is as you are when you write to a man, 'Verily I am with you,' whilst you are absent from him" (al-Asmaa was-Sifaat).

Imaam Abu Sa'eed Uthmaan ad-Daarimee – rahimahullaah – says, "Then the Scholars before us and after us all have Ijmaa (consensus), that when we seek help from Allah or when we call him, we raise and spread our hands towards the sky and our sight is also upwards. We do not call upon him by looking below us in the earth, behind or in front, to the right or the left. We concentrate towards the sky, because everyone knows that Allah is above them, and everyone who prays says in prostration, "Praise be to Allah the Most High" ('Radd Alal Jahmiyyah'

Muhammad bin Yusuf said (one of the teachers of Bukhaaree), 'the one who says that Allah is not over His Throne is a kaafir. And the one who thinks that Allah did not speak to Moses is a kaafir' (Bukhaaree's, 'Khalq Af'aal Ebaad').

Imam ibn Khuzaimah said,

"Whoever does not acknowledge that Allah is above His 'Arsh, above His seven heavens, and that He is separated from His creatures, is a Kafir, (unbeliever). Such person must be ordered to repent and disavow his belief, or else he must be beheaded and thrown on a garbage dump so that neither Ahlul-Qiblah (the Muslims) nor Ahludh-dthimmah (non-Muslims living in Muslim lands) be annoyed by the foul odor of his carcass."

So the Salaf they refer to the understanding of the companions of Muhammad (saw) in all matters and there is consensus among the companions that Allah is above his throne.

Imam Al Awzaa'ie (d.157H) a tabi', he met the companions of Muhammad (saw) and he was known as the second Imam Shafi'I (who died in 192H) though he was from before him, he was from Ahl Al Hadith. He confirmed the consensus of the confirmation of the tabi'een regarding the ascension of Allah above his throne, He said,

"We and all the remaining tabi' say that Allah is above his throne, we believe in whatever the sunnah describes about His (swt) attributes." [Mukhtasar Al 'Uluw p137 - Imam Dhahabi, & Al Asmaa Wal Sifaat – Baihaqi, & Fath ul Baari Sharh Al Bukhari – ibn Hajar v13 p417]

Imam Qutaibah bin Sa'eed was a great tabi' tabi' (b.150H - d. 240H), he said,

"Allah is above his throne, that is the saying of the imams in Islam and Ahl Al Sunnah Wal Jama'ah, we believe Allah is above the seven heavens above his throne, the way Allah said, "Al Rahman is above his throne.""

Imam Shafi'i said,

“The saying on the Sunnah that I follow and I see our companions follow, and those I met from Ahl Al Hadith follow whom I learned from, Sufyan, Maalik is to testify that there is none worthy to be worshipped but Allah and Muhammad is the Messenger of Allah, and that Allah is over his throne above the seven heavens, he comes near to his creation the way he likes and he descends to the first heaven the way he likes.” [Kitab Ijtima’ Al Juyush – ibn Qayyim p165] and [Sifa Sifaat ul Uluw p124]

Bleive me oh reader, brothers and sisters in Islam, there is a multitude, literally thousands of narrations in this regard which will occupy the bulk of this risalah even if I were to quote a portion of it. So the main and simple question that should be asked to az-Zahawi and more so his fanatically mistaken blind followers of his creed is what can you say about the Messenger of the Lord of the worlds whom it has been reported that the following accounts of emerged in our prophetic Islamic history

Mu'awiyah as-Sahmi reported:

“I had some sheep which I kept between Uhud and Juwaniyyah with a slave-girl to look after them. One day, I went out to check on my sheep and discovered that a wolf had devoured one of them. Since I am just a human, (I became angry) and struck the girl. Later on, I came to the Prophet (ﷺ) and reported to him the incident. He terrified me with the gravity of my action. I said, ‘Messenger of Allah!’ Shall I free her (as an expiation of my sin.) He said ‘Call her over.’ When I did, he asked her,

‘Where is Allah?’ **She said, ‘Above the heavens.’** Then he asked her, ‘Who am I?’ She said, ‘The Messenger of Allah (ﷺ). Thereupon, the Messenger of Allah (ﷺ) ordered me, ‘Free her. She is a believer’” (Muslim, Abu Dawud, and others).

And in another narration this slave women LITERALLY pointed her finger above in the air and said the same remark, which warranted the prophets tazkiyyah of her being a mumin.

Again

Jabir ibn Abdullah said, “The Messenger of Allah (ﷺ) said in his speech on the day of Arafah, ‘Did I convey (the message)?’ They said, ‘Yes.’ **While raising his finger to the sky** and then pointing at them, he said, ‘O my Lord, be a witness.’” [Muslim]

Since these miserly heretics impugn upon us people of the sunnah as mujassimah for affirming and doing this same action and accusing us of what they view as “attributing Allah with direction” why do they not impugn the messenger of Allah with the same. Why do they not label the companions who believed therein of the same.

Why do they not accuse the messenger of “attributing direction (jihah) for Allah”. Wallahi these people are evil and the brethren of shaytan may Allah save them from their plight to destruction.

Lastly, but not leastly, what is his opinion on his own Imaam al-Qurtubi, which I have quoted later on in this risalah about “jihah” of Allah and the Imaam of the Zaahideen, the wali of Allah

Shaykh Abdul-Qaadir al-Jilaanee who as well “literally” affirmed direction for Allah. And in the principles of Islam a heretic can never, ever be a wali of Allah. So, if it is from the aspects of hereticalness to affirm that Allah is above the heavens as He affirms for Himself, then how does he view him to be a wali of Allah and everyone among his ummah recognizes Shaykh al-Jilaanee’s position, contrary to his deviated Qadiri followers may Allah curse them for attempting to ruin his name.

To address the next falsehood

(2) Making principles derived from narration (*naql*) prior to those derived from reason (*‘aql*);

Incredible! This is nothing short of belligerency. Firstly, according to our madhaab and should be the only madhaab, as it was for those among all of ahlul-hadeeth including Abu Haneefa himself as well as Abu Yusuf, is that the naql (texts) are taken over the aql (reasoning) and not that the aql precedes the naql. Remember haafidh as-Samni’s statement above about how the intellects were made subservient to the texts and not that the texts were made subservient to the reasoning of men.

Secondly, what he is arguing and rambling about is nothing but a madhaabi issue between the ahlul-rai and the ahlul-hadeeth, of which he clearly accepts ahlul-hadeeth to be from ahlul-sunnah, Just as we, salafis/athari, accept ahlul-ra’i amongst ahlul-sunnah despite our disagreement with them on this very point.

(3) Denial and rejection of consensus as a principle (*asl*) of Shari`a legislation

This slander is in no need of a reply. It is simply a complete lie on us.

(4) Similar denial and rejection of analogy (*qiyas*);

The same as above, no need for any “sharh” to repudiate this shubha

(5) Not permitting copying and emulating the judgments of the Imams who have in Islam the status of those capable of exercising independent reasoning in matters of Shari`a;

That’s strange. When we URGE and MANDATE everyone to seek knowledge and follow the path of the salaf and the imams of sunnah instead of limiting oneself to a madhaab, you accuse us of “deviance” and “heresy” for allegedly “leaving the four schools”

Another ironical matter to this is how, when we do implement what you just negate for us, like affirming such independent reasoning (mujtahid) on people from the likes of Ibn Taymiyyah and basically all of his students, and many other scholars before and after, including Muhammad ibn

Abdul-Wahhab, the one who does not escape the satanic whispers brought to your heart, all of a sudden we are “opposing” the Imaams and the majority.

In all honesty, I am clueless as to what he is referring to

(6) Declaring Muslims who contradict them disbelievers;

Another satanic forgery

(7) Prohibition of using the name of the Messenger in petitions to God or the name of someone else among the friends of God and the pious;

To call upon other than Allah for a need, such as rain, etc, while believing that the one being addressed will answer the call is Shirk by agreement. For example: O Prophet! Send us rain!

Calling upon other than Allah is Shirk by agreement of the Muslims, past and present.

Mullah ‘Ali al-Qari al-Hanafi says commenting upon Hadeeth about the worst of sins where the Prophet said: ‘To make a rival unto Allah, while He created you’; Al-Qari says: ‘Meaning: To make someone his equal in your invocation and worship’

The Hanbalis have unanimously agreed that whoever takes an intermediary between himself and Allah, calls upon them and asks of them, has disbelieved by consensus. See for reference al-Furu’, al-Insaf, Kashaf al-Qina’, Sharh al-Muntaha and Ghayat al-Muntaha.

This consensus was also referred to by Ibn Hajar al-Haytami in his al-I’lam bi qawati’ al-Islam, even though he permits tawassul, i.e. asking Allah directly by the right of the Prophet, and not asking the Prophet instead!

Ibn al-Subki in his Shifa al-Saqam also regards asking other than Allah is Shirk, while arguing that Istighatha (seeking aid) through the Prophet is not Shirk. He says: ‘(by seeking aid)... we are not asking other than Allah, nor are we calling upon anyone but Him. Hence, the one asked in such invocations is Allah alone who has no partners, while the one on whose behalf the question is made varies. This does not necessitate Shirk, nor asking other than Allah. Likewise, asking by the virtue of the Prophet, is not actually asking the Prophet (directly), rather it is asking Allah (directly), by the virtue of the Prophet’. Meaning, if one were to ask the Prophet directly, it would be, not doubt, Shirk with Allah.

Al-Taftazani states in Sharh al-Maqasid that the Shirk which the early pagans were guilty of was making statues of righteous people and glorifying them in order to seek their intercession with Allah.

Al-Zabidi the Ash’arite theologian also concurred with the so-called ‘wahhabi’ understanding of ‘invocation being the act of worship’.

Moreover, what would al-Zahawi do with the following Hadeeth: ‘When you ask, only ask from Allah. When you seek aid, only seek aid from Allah’?

Al-Qurtubi also states in the tafseer of the verse: ‘Your Lord said: Call upon Me, and I will respond to you!’, this proves that invocation is the act of worship, and this is what most of the mufassirin are upon’.

Fakhr al-Razi al-Ash’ari said: ‘The majority of the greatest intellectuals said: the Dua is the greatest of all stations of worship’ (Sharh Asma Allah) Hence, if Dua is from the greatest of stations of worship, could it be directed to one other than Allah? And one guilty of it, could he be called anything but a Mushrik?

Furthermore, Fakhr al-Razi in his Tafseer reports al-Khattabi commenting on the Hadeeth: ‘The Dua is in fact worship’, meaning: that it (dua) is the greatest of acts of worship’!

(8) Making the visiting of the tombs of prophets and of pious people illicit;

Firstly, this is not absolutely true. This is a flaseity on his part. The reason for this falsity, oh reader, is to generalize what he legitimizes for the quburis (grave worshippers) in what they do specifically.

So in this regard, doing he sunnah established practice of visiting the graves is what is allowed and not made haraam as az-Zahawi would allow the gullible to think. However the matter wherein he has enmity over us on this point, is in the inherent realities that are clarified in the texts below.

Imam Mahmood Aloosi al-Hanafee and his son Nu’man followed him : “This is Fa’eelatun with meaning of what one does tawassul with from actions of obedience and leaving sins” and some people took daleel from this ayah to justify istighathah from Saliheen, making them Waeelah between Allah and slaves, and Qasam on Allah for them is to say : “O Allah we do Qasam on you with Fulan that you give us that” and some of them say to the absent or dead from pious slaves of Allah : “ Ya Fulan, invoke Allah that He gives us Rizq this and that”, and they think that it is from chapter of seeking Waseelah, and they tell from the Prophet saw : “ When things are difficult for you, then go to Ahle Quboor or seek help from Ahle Quboor” (a fabricated narration), and all of this is far from the truth”

(Rooh Al Ma’ani v 6 p 124-125, Jala ul Aynayn p 494)

Shukri Aloosi, great son of Mahmood Aloosi said in Ghayatul Amani in refutation of Nabbahani about Tawassul with du’a :

“And this is done with alive, and not dead, and this is tawassul with their du’a and their Shafa’ah, because the alive is sought for that, and for the dead, nothing is sought from him, not du’a nor anything else” (Ghayatul Amani v 2 p 335)

In Faydul Bari, Kitab Jihad, v 3 p 434, **Anwar Shah Kashmiri** said

Chapter : “ One who seeks help with weak and Salihin” :

Know that the tawassul for Salaf was not as it is practiced between us, because when they wanted to do Tawassul with someone, they went to the one they wanted to do tawassul with, also with him, so he makes du’a for them, and they sought help from Allah, making du’a to Him, hoping His answer...

As for the Tawassul with names of Salihin, as it is known in our time, in which the one who is done tawassul with is not aware of our tawassul, rather his being alive is not a condition, and tawassul is only done with mention of their names, thinking they have status in front of Allah, and acceptance, so Allah will not make (du’a) vain with mention of their names.

This matter, I do not like to enter it, nor do I claim any prove from Salaf, nor do I make Inkar. Look at Shami for that.

As for His Saying : “ Seek Waseelah to Him”, this, even if it necessitates seeking f Wasitah, there is no prove for Tawassul with only names, and Ibn Taymiyah went to its forbiddance, and Sahibu Durul Mukhtar enabled it, but he did not give any text from Salaf

(9) Declaring a Muslim a disbeliever who makes a vow to someone other than God or sacrifices at the grave or final resting place of awliya or the pious.

“Whoever swears by anyone other than Allaah, has associated partners with Allaah”
reported in the musnad of Ahmad

So what does az-Zahawee have to say about this

As for sacrificing, this is even more so of an audacious statement made by him. It is “reasonably” known even in the creeds of the ahlul-kitaab, that the concept of “sacrifice” is worship, and not even they, would be willing admit to sacrificing to other than the Lord of the Worlds. It is sad that even the disbelieving communities among the nasara and the yahood admit to this basic fundamental of tawheed, but one who apparently views no meaning in his own shahadah is somehow ignorant of what has been commanded by default, to have full knowledge of. And since “sacrifice” is a worship, then it follows, naturally, that all worship is for Allah alone, and to implement this on other than Him, is known by basic necessity of every sane human being to be nothing short of paganism.

To carry on in this point is of no value, as every normal and functioning mind is aware of this basic and necessitated fact.

4: Their Making God into A Body (*Tajsim*)

Although the Wahhabis declare any Muslim a disbeliever who visits the Prophet's grave and asks God for help by means of him, and they consider that associating with Him a partner in his Divinity, declaring that His Divinity is too transcendent for that, they at the same time annul this transcendence when they insist on making his "firm establishment on His throne" at once:

- a literal affirmation of the throne,
- a taking up a spatial position with respect to it, and
- being physically situated at a higher level above it.

The true annulling occurs by the distortion or the negation of what Allah has affirmed for Himself and described Himself with, not the affirmation and acceptance of them.

As for the literal affirmation! This comes from the verse “ إِنَّ رَبَّكُمْ اللَّهُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الَّذِي

It is “Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the throne (really in a manner that suits His Majesty).” In Suraatu-Araaf and the same similar verse passes in SuratuYunis

First of all before I contrast his statement to the relied upon ulema , I must inform the reader that literal and likening are not connected or in common with each other. SO when the salaf of this nation spoke about Affirming the Hands of Allah, the Eyes of Allah, His Shin and all other Attributes that He Himself affirmed, then when the salaf spoke about taking them on their literal meaning, such a statement does not and never had the intended meaning or implication that literal meant the literality of things that the creation has. So He in reality with total truth has a Real Hand an existing Hand, and the Hand means His Hands, it does not mean anything else except His Hands, Unless the context given by the Arabic language gives the Arabic reader that it means something else, but when a text comes specifically stating his "Hands" which has no other implication in the Arabic language, then it must be accepted according to the face value of what the texts itself says.

So here is Abu Uthmaan Ibn Isma'eel Ibn Abdur-Rahman as-Saboonee, the Imaam and Shaykhul-Islam of his time had to say concerning Allah's rising.

“The scholars of this ummah and in particular the aimah (Imaams) from the salaf, rahimahumullah, did not disagree **that Allahu ta'ala, is over His Throne and the Throne is above the seven heavens.** They affirm what Allahu Ta'ala has affirmed and believe in what He, the Lord, the Majestic, has informed us with. They state this fact in exactly the same manner as Allah has stated about His Ascension, **they accept its appearent meaning** and leave the knowledge of its true nature to Allah”

As for the claim of taking up of a spatial position.

I don't know where he got this claim. I am not aware that I, nor any of those who accept the doctrine of salafiyyah, the doctrine of ahlu-sunnah have said that His rising above the Throne has a spatial position. I never heard this nor have I come across nor stated such a matter. However I will reply to what seems to be the implication behind his statement.

If I'm not correct then his claim is null and void and useless for no one from those who claim salafiyyah (the creed and methodology laid down by the salaf) ever stated such a thing.

However if I am correct in my presenting his implicated meaning, then may Allah guide us to His siraat.

The implied meaning, as I see it, is that do to his obvious doctrine of ash'arism, which consists of a matter called t'awil (which means to explain or has the same connotation or in the quranic meaning "to arrive inevitably at the truth or what is correct") then by this, their t'awil actually nullifies the reality of the thing (ayah) that they are explaining which has the end result of t'ateel. Another matter that t'awil does is tahreef (distortion) which if their t'awil does not become the reality of rejection, then it turns into distortion, so that the thing (text) that they are making t'awil of actually turns into something other than what the texts actual states. Due to this fundamental of theirs, It seems that Zahawi has at the most rejected that Allah is above His throne or at least transforms it into something other than His being above His throne. So either he basically holds as his creed that Allah is not above His throne above the 7 Heavens, or he believes Allah to be some metaphorical entity, like an illusion or not real.

But since The people of the prophetic sunnah and the rightly guided among the people of Islam claim Him to be real and His being above His throne is real and in a place "Above the heavens" then it follows that the mind who adopts the ideas of those who have been trialed by Allah, like Zahawi, then to view what the people of the sunnah view about Allah actually equals (in their imagination) to be a likening of Him to His creation or that His designating Himself a place "Above the Heavens" actually means a place that can be reached, in the same fashion as how we experience (see feel, etc) place.

As for his claim "Being physically situated at a higher level above it (meaning the heavens)"

The creed of the pious predecessors have united that Allah Himself is real and what He said concerning Himself (His Attributes) have to be taken upon the 'ala dhaahir" (upon literal) meaning. So since the salaf believed Allah to be a real literal existing entity and not some figment of the imagination, then His being above the Throne and above the heavens is a literal existence and the fact that it is confirmed through the texts that the believers will see their Lord like they see the moon with no hardship in their viewing, then the fact that He will and can be seen is enough of a refutation of their in that He is real. As to whether the howness of His realness, if it is in corporeality or noncorporeality, or the actual detailed description, If He has mass or volume, or if He does not or anything from the matters that He Himself has not stated, then such howness is left to Him alone. We do not say that His Hand is like our hands or that His Eyes is like our eyes, and that His Face is not like our face etc. However the main rule is that we accept that He has Hands and Face, and we do not say that His Hands means His power or His

bounty. So when He rose above the Throne we do not change or distort its meaning to be that His going above the heavens and above the Throne in a manner that befits His Majesty to mean that He conquered.

As for the scholastic proofs

Imaam adh-Dhahabee said in the final lines of his most excellent work, 'al-Uluww lil-'Aliyyil-Ghaffaar' (pp.286-287):

"Al-Qurtubee said concerning the saying of Allaah, the Most High, "Then he ascended (istawaa) the Throne",

"We have explained the sayings of the Scholars regarding this issue in the book 'al-Asnaa fee Sharh al-Asmaa al-Husnaa' and we mentioned fourteen different sayings therein"

up until he said,

"And the Salaf of the very first times - may Allaah be pleased with them all - never used to negate direction (al-jihah) for Allaah and nor did they used to express this (negation). Rather, they, and all of the others, used to speak with its affirmation for Allaah, the Most High just as His Book has spoken about it and just as His Messengers informed of it. And not a single one of the Salaf denied that his ascending (istawaa) the Throne was real and true (haqeeqah) (as opposed to metaphorical, majaaz). And Allaah specified the Throne with istawaa because that is the greatest of all His creation. However they assumed ignorance only of the exact nature (kaifiyyah) of istiwa, for the true nature of that is not known. Imaam Maalik said, 'Istiwa is known...', meaning in the language, '...its true nature is unknown and asking about it is an innovation."

Likewise the Imaam of ahlu-sunnah, the hanbali Mujtahid, the Shaykhul-Islam, **Shaykh Abdul-Qaadr al-Jilaanee** said

"It is essential to carry the Attribute of "istiwa by His Dhaat (Essence) over the Throne. Istiwa does not mean sitting and touching- as the mujassimah and karramiyyah say; nor does it mean "al-uloow' as the ashaa'irah say; nor does it mean "isteela" (conquering or dominating over) as the mutazilah say. None of this is realted in the Shariah. Neither has this been related from any of the salafu-saalih, from the Companions and the Tabi'een nor from the ashaabul-hadeeth. Rather, it is related from them that they carried "al-istiwa" with it's apparent meaning" (al-Ghunyatu Taalibeen)

Imaam al-Qurtubi said

"Not a single person from the salafu-saalih denied Istiwa over the throne to be "haqeeqa" (in a real sense)"

Imam Abdullaah bin Ahmad also said, '....I bear witness that You are above Your Throne above the seven heavens. And this is not as the enemies of Allaah say, the heretics.' (Sharhus Sunnah of Imaam Abdullaah). He also said, 'we know that our Lord is above the seven heavens over the Throne, and we do not say as the Jahmiyyah say that he is here,' and he pointed with his hand to the earth.

Imaam al-Lali'ka'ee says in his sharh al-usool al-itikaad

Point no.662: Bashr bin Umar said, 'I heard more then one of the Mufasssir say about the verse, "The Most Merciful istawaa upon the Throne" - istiwa means rose above.' (pg.397)

again he narrates

Maqaatil bin Huyaan said about His saying, "and there is no secret discourse of 3 people except He is the fourth, or of 5 people and He is the sixth" - 'He is above His Throne, and nothing is hidden from His knowledge.' (pg.400)

proofs from hanaabilah

Abu Sulayman akh-Khatabee said quite simply the following in his commentary to Sunan Abi Dawood

“The Madhhab of the scholars of the Salaf and the jurisprudents was to leave the likes of these narrations upon their apparent meaning (‘ala al-dhâhir) and not to twist their meanings (al-ma’âni), and neither to make Ta’wîl (interpolation of the intended meaning) of them because their knowledge was one of limited knowledge, incapable of understanding them..[as some accused unjustly]”

Abu’l-Fadl Abd al-Wahid al-Tamimi (d.410), the Hanbalite jurist and traditionist of Baghdad, authored a treatise in which he tried to present in his own words the doctrinal views of his Imam: Ahmad b. Hanbal. He said in with reference to the Attributes the following:

“The Madhhab of Abu Abdallah Ahmad b. Hanbal, may Allah be pleased with him, is that Allah, the Mighty and Majestic, has a Face unlike the formed forms and the limited substances (a’yân al-mukhattata); rather His Face is ascribed to Him by His saying {Everything shall perish except His Face}. And whosoever changes its meaning then he has deviated from it. And therefore for him the Face is a reality not in a figurative way (fi’l-haqîqa dûn al-majâz). And the Face of Allah stays forever, not disappearing, and a Attribute of Him not extinguishing. And whosoever claims that His Face is His Essence, then he is a heretic; whosoever changes its meaning (ma’nâ-h) then he has disbelieved. The meaning of Face is not ‘body’ for Him, nor ‘form’ or ‘limit’; whosoever say so has innovated.”

Proofs from the Maalikiyya

Abu ‘Umar al-Talamanki (d.429), the Imam of the Malikites and author of al-Wusul ila Ma’rifat al-Usul, said:

"Ahl al-Sunnah have agreed upon that He, the Exalted, Ascended upon His Throne in a real sense not figuratively (‘ala’l-haqîqa lâ ‘alâ’l-majâz)."

Ibn ‘Abd al-Barr al-Numayri (d.463), the Malikiite Hafidh of the Islamic West, said:

“The Ahl al-Sunnah are agreed upon affirming the Attributes that occur in the Book and Sunnah, and to carry them in their real sense not figuratively (‘ala’l-haqîqa lâ ‘alâ’l-majâz), except that they did not inquire about the how-ness of anything of that. As for the Jahmiyyah, the Mu’tazilah and the Khawarij, all of them reject them. They do not carry anything from that upon its real sense (‘ala’l-haqîqah). They alleg that whosoever affirms them [upon its real sense] is a anthropomorphist!"

Abu Nasr al-Sijzi (d.444), the Shafi’ite Scholar from Makkah, said something similar about the doctrines of the Ahl al-Sunnah:

“The Imams have agreed upon the fact that the Attributes are not to be taken but according to Tawqîf (i.e. halting were the Qur’an and the Sunnah halts). And likewise, explaining them is not allowed but by way of Tawqîf. So the opinion of the Speculative Theologians (al-mutakallimun) in negation of the Attributes, or affirmation by reason

only, or carrying them by way of interpretation (ta'wīl) which opposes the apparent meaning (aw hamlihā 'ala ta'wīl mukhâlif lil-dhâhir) [is not allowed either].”

So Zahawi says

They further corrupt divine transcendence by making Him a holder of the heavens in one finger, the earth in another, the trees in another, and the angels in yet another.

There is an authentic hadeeth that speaks about Allah will wrap the skies in One Hand and the Earth in another Hand. However, just as I have stated above, these attributes are to be taken on their literal meaning without likening them to the creation. So if the prophet salallahu alaihi wa salam affirmed this for Allah, then we accept it at face value, unless the context of the Arabic language makes the implied or metaphoric meaning what is intended. However, concerning this hadeeth, it was a blanket statement made without mathal (literary style of Arabic to denote differing meanings)

So I do not know where Zahawi gets the holding of the heavens in a finger and the earth in another, and trees in another, and the angels in another. I have nor have the mashaykh of salafiyyah ever came across works nor have they stated such a thing.

another matter I wish to point out is that the noble Imaam who many times is associated with ash'arism and the tassawuf of the grave worshippers, may Allah forgive him and save him from the flesh eaters, Abul-Hayy al-Lucknowee, the imaam of al-Ahnaaf spoke about the issue of "Allah being everywhere" which is the cornerstone of ash'ari sufi creed whereas the stance of the salaf was "Allah above the arsh. So this Alamaat, says in his majmoo that those who say that Allah is everywhere or that "He is not 'literally' above" then they are related to the jahmiyyah. He also says their concept of Allah is unislamic and does not resemble the aqeedah of ahlu-sunnah wal-jama'ah. This can be found in his first book of his Majmua al-Fatwaa.

Then, they affirm of Him spatial direction placing Him above the heavens fixed upon the throne so a person can to point to Him in a sensible fashion.

If one reads Mukhtasir al-Uloow by Imaam al-Haafidh Shamsu-Deen adh-Dhahabee and delves into the statements and tafseer of the ulema of ahlu-sunnah, they were very clear, about the nature and reality of Allahs being above the seven heavens and the denier of such an idea is a kaafir. This is on top of the fact that there is an authentic hadeeth that comes from Bukharee about a slave woman who was trialed by a question which tested her deen. When the prophet asked her the question “Where is your Lord” the very action that she did was that she pointed her finger literally above at the sky. Upon seeing this very action, the prophet then replied ‘She is a believer’. So what the prophet, and his companions, and those who believed understood the fact that Allah was literally above the heavens in a manner that befits His Majesty, Zahawi interprets that to be “affirming spatial direction” and “pointing to Him in a sensible fashion”. Well the woman who gave her belief to the prophet in the sensible direction was deemed by the prophet to be a believer. So the opposite of this belief would mean that there would have been an opposite response from the prophet himself concerning her deen.

Also, they say that he literally descends to the lower heavens and ascends from thence

Again Shaykhul-Islam al-haafidh as-Saboonee said in his Aqeedah

“The people of hadeeth (ahlu-sunnah) affirm that the Lord, The One free from all imperfections, the Most High, descends every night to the lowest heaven, without resembling the descent of his creation, and also without any comparison and how it may be. We affirm what the Messenger of Allah salallahu alaihi wa salam affirmed and we stop where he stopped. We adhere to the authentic ahadeeth **and take their apparent meanings** and leave their understanding of their true nature to Allah”

So yes we take these texts literally due to the principle of the people of the sunnah and the jama'ah that they take these attributes upon their apparent meanings without giving figurative or metaphoric theories as to its meaning.

In this quote, is the essence of the creed of salafiyyah, the negation of comparison (tasbeeh) as the anthropomorphists have done, the negation of negating and the negation of distorting their meaning to something other than their meaning. So it is Zahawi's beliefs expressed in his words that shows variance between his and those like him between them and ahlu-sunnah.

So az-Zahawi goes on to say in a large heap of useless theological rhetoric

Now I shall relate to you the way at least one of the Wahhabiyya expresses his doctrine in a book entitled "The Pure and Undeified Religion."[ft1](#) The author says that by body one means either what is made up of matter and form according to the philosophers; or what is composed of the atom according to the theologians. All this, he says, is categorically denied of God, the Exalted. But the correct view -- he says -- denies it of contingent[ft1](#) beings as well; for neither are the bodies of creatures composed of matter and form nor of atom. Note how far off the beaten track and eccentric his mode of expression is here. For, on the one hand, he claims that in its generally accepted meaning "body" is either a hylomorphic[ft1](#) or an atomic compound. On the other hand, he rejects the existence of "body" in this sense whether the body in question be necessary[ft1](#) or contingent. Evidently, the purpose of this denial is to arrive at a denial of corporeality. This follows from his own opinion concerning God: since he does not want it said that he likens the Creator to the creature, he denies corporeality to the creature but only in the sense of a hylomorphic or atomic compound, taking it for granted that the reader will be cognizant of the fact no body is made up purely of matter and form -- as the philosophers have it.

But, then, he is left with it being composed of atoms. Yet his ignorance does not lie in the strange claim that "body" possesses no limit at which it ends.[ft1](#) It is no wonder that he arrives at this abominable confusion. I wish he had explained, after his denial of body's being a hylomorphic compound, what order of bodily composition he has in mind. I do not think even his muddle-headedness allows him to hold to the claim that bodies are made up of infinitely divisible parts. **The ulama of Kalam or dialectical theologians reject this position without exception.** Today's science denies it as well. Besides, any demonstrative proof one can produce will vouchsafe its invalidity. To delve into an explanation of why this is so would take us beyond our proper business.

Firstly we say what and where is this "The Pure and Undeified religion". We know of no book coming from us in this matter by historical precedent and by theological precedent for the fact that what Zahawi quotes to be from a "salafi" is in fact against the creed of the salaf.

and the rest of his speech in this subject "wahhabis in tajseem" is replying to this unknown work and author and attributes it to salafiyyah.

In actuality what he is refuting is in fact the aqeedah of tajseem laid down in this work for which we have no quareel with even though it is an irony that he would attribute this aqeedah to us even after we are the only one who follow the hanbali ruling regarding this aqeeda which negates Islam for the adherent of this aqeedah, which in turn means that Zahawi wishes for all the people to beleive that salafis make takfeer of themselves.

Thirdly, what has been said about his “ulema of kalaam”

Let us examine Maalik’s position on the ulema who traversed on what az-Zahawee apparently praises and follows

Imam Malik said:

"Whoever seeks the religion through Kalâm becomes a Zindiq! And whoever seeks money [through alchemy] becomes bankrupt. And whoever seeks the strange narrations becomes a liar!"

[Source: Abdallah al-Ansari, Damm al-Kalam wa-Ahlih 4:115 no.873]

Abd al-Rahman b. Mahdi said:

"I entered upon Malik, and with him was a man asking him. So he said: 'It seems you are from the companions of 'Amr b. 'Ubayd? May Allah curse 'Amr! Verily, he innovated this innovation of Kalâm; and if Kalâm had been knowledge, then the Companions and the Followers would have spoken about it, just as they spoke about the rules and regulations."

[Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:116 no.874]

Imam Malik stated:

"I do not like Kalam except in what involves 'Amal (action), but as for Kalam about God, silence is better than it."

Malik used to say also:

"Kalâm concerning the religion I hate. And the people of our land (i.e. Madinah al-Munawwarah) have not ceased to detest it and to prohibit from it, like the idle speech founded in the opinion of Jahm and al-Qadar and everything that resembles that. And speech (kalâm) is not liked, except when it has action under it. So as for speech (kalâm) concerning the religion of Allah and concerning Allah ,the Mighty and Majestic, then silence is beloved to me. For I have seen the people of our country prohibiting from speech concerning the Religion, except that which has action under it."

[Source: Ibn 'Abd al-Barr, Jami' Bayân al-'Ilm wa Fadlihi p. 415]

Malik also said:

"Beware of the innovations!' It was said, 'O Abu 'Abdallah, what are the innovations?' He said: 'Ahl al-Bida', those who speak concerning the Names of Allah and His Attributes and His Speech and His Knowledge and His Power; and they do not remain silent about that which the Companions and the Followers, and those who followed them in goodness, kept silent!"

[Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:115 no.872]

Malik said:

"Even if a man commits all of the major sins, except for Shirk with Allah, then he returns from these desires and innovations,' and he mentioned Kalâm, 'he enters Paradise.'"

[Source: Abu Nu'aym al-Isfahani, Hilyat al-Awliya' 6:325; something similar has been narrated from al-Shafi'i, see Damm al-Kalam no.1137 and no.1138]

Let us review Abu Haneefa's position about this very same kalaam

"The Ashab al-Ahwa' in Basra are many. And I entered it twenty odd times, sometimes I stayed there for a year or more, or less, **under the impression that the science of Kalâm ('ilm al-kalâm) was the greatest of sciences.**"

[Source: al-Kurdi, Manâqib Abi Hanifah p. 137]

From Hammad b. Abi Hanifah its related:

"My father, may Allah have mercy upon him, entered upon me one day and with me were a group from the Ashab al-Kalâm, and we were arguing at a door. So when I heard him approaching the house, I went out to him. So he said to me: 'O Hammad, who is with you?' I said: 'So and so, and so and so, such and such, and such and such', and I named to him those who were with me. Then he said to me: 'O Hammad, leave alone Kalâm.' He said: 'And my father was not a man who mixed things up, nor was he from amongst those people who commanded something, then prohibited it.' So I said to him: 'O father, did you not used to command me with it?' He said: 'Yes, O son of mine, and today I prohibit you from it.' I said: 'And why is that?' So he said, 'O my son, **verily these retarded ones are from the people of Kalâm, from amongst those who you will see that they used to be upon one word and one religion, until Satan came between them. So now you find amongst them enmity and differing, so be upon clarity**"

[Source: Muwaffaq Ahmad al-Makki, Manaqib Abi Hanifah p. 183]

Imam Abu Hanifah said to Abu Yusuf:

"Beware of speaking to the common folk (al-'âmmah) about the foundations of the religion by way of Kalâm, since they are a people which blindly follow you, so they will become pre-

occupied with that."

[Source: Muwaffaq Ahmad al-Makki, Manaqib Abi Hanifah p. 373]

Abu Hanifah said:

"I use to count Kalâm the most preferred science. And I used to say: This al-Kalâm concerns the foundation of the religion. I then returned myself after what passed of my age and pondered. and said: [in myself]: Verily, the preceders from the Companions of the Prophet, peace and the blessing be upon him, and the Followers and those who followed them were not passed by anything what we perceive [today]. And they were better able and acquainted and knowledgeable about the realities of things; furthermore, they did not rise against disputants and discussers, nor did they partake in it but rather held off from that (i.e. Kalâm). They prohibited that strongly.. - until he says - ..after this what we've described manifested to us concerning their conditions, we abandoned dispute and debate and plunging into Kalâm; and we returned to that where the Salaf were upon."

[Source: al-Kardari, Manaqib Abi Hanifah p.137-138]

As for ash-Shafi'ee

His famous statement:

"“My judgment with respect to the partisans of Kalâm is that they be smitten with fresh leafless palm branches, that they be paraded among the communities and tribes, and that it be proclaimed: "This is the punishment of him who has deserted the Book and the Sunna, and taken up Kalâm!"

[Source: al-Bayhaqi, Manâqib al-Shafi'i 1:462 and many others]

Imam al-Shafi'i said also:

"My judgement concerning them is the judgement of 'Umar upon Subaygh!"

[Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:293 no.1140]

al-Muzani said:

"I used to study Kalam and so when al-Shafi'i came I went to discuss with him a matter having to do with Kalâm, and he said to me: 'Do you know where you are?' I replied: 'Yes, I am here in the mosque of Fustat.' Then he said to me: 'You are at Târân!'

Abu'l-Qasim al-Anmâti, the student of al-Muzani, said in explication:

'Târân is: a place in the sea of Qulzum where no ship is ever safe.'

He said: 'He then proceeded to ask me a question pertaining to jurisprudence. I responded to it,

whereupon he raised certain points that exposed the inadequacy of my answer. I then replied with another answer, to which he raised further objection and so again expressed dissatisfaction with my answer. Whenever I tried to answer him, he would expose the weakness of my response. He then said to me: 'If this is Fiqh which is based on the Qur'an and the Sunnah, and people introduce such things into it, how much more [dangerous is] Kalâm, wherein disputation is tantamount to Kufr?!' At this I abandoned Kalâm and devoted myself to the study of Fiqh."

[Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:280 no.1125; refer also to Ibn al-Jawziy in: Baz al-Ashhâb and the Kitab Akhbar al-Sifat]

As for Ahmad and Thawri

Imam Ahmad stated:

"Whoever is given to Kalâm will not succeed, and whoever is given to Kalâm will not be free from becoming Jahmite."

[Source: al-Dhahabi, Siyar A'lam al-Nubala 11:291 and others]

Imam Ahmad said:

"Do not sit with the people of Kalâm, even if they are defending the Sunnah."

[Source: Ibn al-Jawziy, Manaqib al-Imam Ahmad p. 205]

And from Imam Ahmad who said

"If you see a man loving Kalâm, then warn against him!"

[Source: Ibn Battah, al-Ibanah 2:54 and others]

Imam Shu'bah b. al-Hajjâj said:

"Sufyan al-Thawri used to hate the Ahl al-Ahwâ' and prohibit strongly sitting with them. And he used to say: 'Upon you are the Athâr and beware of Kalâm concerning Allah's Essence!'"

[Source: Abdallah al-Ansari, Damm al-Kalam wa-Ahlih, 4:171 no.950]

Now of course, oh sunni, one is quenched with satisfaction as to what our salaf took in their stance on kalaam, but for these ash'aris, it does not quench them, because according to them "the way of he khalaf is wiser" la hawla wala kuwata ila billah.

So in this regard here is what later day "khalafis" said regarding kalaam

The Qadi Abu Yusuf said:

"Knowledge (al-'ilm) of disputes and Kalâm is ignorance (jahl); and ignorance (al-jahl) of disputes and Kalâm is knowlegde ('ilm)."

[Source: Abdallah al-Ansari, Damm al-Kalâm wa-Ahlih 4:211 no.1010; also narrated by several Imams]

And from the Qadi Abu Yusuf is also related:

"..and none succeeds who permits something of Kalâm"

[Source: al-Dhahabi, Siyar A'lam al-Nubala 8:838]

Likewise Ibn Hajr al-Asqalaanee, Ibn taymiyyah, adh-Dhahabee, Ibn Katheer, and a multiplicity of major scholars of this religion have followed suit in their rulings concerning kalaam and those who partook in it.

So we will move on to the next episode in Zahawi's escapade against the salafis

He deceptively states

From the standpoint of transmitted proof-texts God says: "Sight does not perceive Him yet He perceives sight" (6: 103). There is no conflict of this verse with the verse: "Faces on that day will be bright looking at their Lord" (75: 22). For the mode of this vision of Him on the day of resurrection is unknown just as true doctrine teaches and proclaims. **It is possible that vision on that day consists of a kind of uncovering without a need of sight which is**, strictly speaking, without parallel. Indeed, the text's use of "faces" signifies precisely that inasmuch as He did not say eyes. And its saying "bright" expresses clearly the occurrence of the perfected attitude experienced by the faces as a result of that unveiling.

In this blasphemous statement, he tries to covertly render to the reader the “possibility” of the ru’yah of allah to be rendered null and void. Verily Allah says “LOOKING AT THEIR LORD”

The prophet salallahu alaihi wa sallam said in clear and absolute terms to his companions ‘Verily you will see your Lord just as you see the moon on a clear night without any ambiguity’.

This az-Zahawee must be ignorant of the countless fatawaa that our aimah have actually made takfeer on anyone who denies that our seeing our Lord is a true, real looking at Him, in reality, not some metaphorical premise.

Al-Hāfiz states in al-Fath (8/773):

`Iyād states, “The Vision (Ru’yah) of Allāh, Glorified and Exalted is He, is rationally plausible (jā’izah `aqlan) and the famous authentic reports have established that the Believers will be granted it in the Hereafter.”

Elsewhere, he states (8/384):

The prophetic reports establishing al-Ru'yah for the Believers in the Hereafter and that they shall be honored with in Paradise are of the level of tawātur. There is nothing impossible in that, therefore, it is obligatory to believe in it, and with Allāh is the success.

And he states (13/530):

Al-Dāraqutnī has compiled the routes of the hadīths concerning the Ru'yah of Allāh, the Most High, in the Hereafter and they were more than twenty. Ibn al-Qayyim compiled them in Hādī al-Arwāh and they reached thirty, and most of them were good (jiyād). Al-Dāraqutnī relates from Yahyā b. Ma'īn that he said, "I have with me seventeen hadīths concerning al-Ru'yah that are authentic (sihāh)."

In Siyar A'lām al-Nubalā', al-Dhahabī also states:

As for seeing Allāh with the naked eye (ʿayānan), it is a certain matter the texts concerning which are mutawātir. Al-Dāraqutnī, al-Bayhaqī, and others have gathered the hadīths concerning it.

And he also states (10/455):

Ahmad b. Hanbal said: a man from the People of Hadīth (Ashāb al-Hadīth) informed me that Yahyā b. Sālih said, "If only Ashāb al-Hadīth would abandon ten hadīths" referring to these one concerning al-Ru'yah. Ahmad commented, "It is as if he is inclined to the view of Jahm."

I (al-Dhahabī) say: the Mu'tazilah say, "If only the traditionists (muhaddithīn) would give up one thousand hadīths, the Names, al-Ru'yah, and the Descent (al-Nuzūl), they would be in the right."

The Qadarīyyah say, "If only they would give up seventy hadīths affirming predestination (al-Qadar)."

The Rāfidah say, "If only the majority would abandon a thousand of the hadīths, they claim to be authentic, they would be in the right."

And many of the followers of opinion reject hadīths taken by the Hāfiz, the Muftī, the Mujtahid Abū Hurayrah directly from the mouth of Allāh's Messenger (صلى الله عليه وسلم) and they claim that he was not a jurist (faqīh), and yet they bring us hadīths which are worthless (sāqitah) or for which no chain of narration (isnād) is known to begin with, relying on them as proof.

We say: all of them have an appointed standing before Allāh, the Most High.

O Glorified is Allāh (Yā Subhānallāh)! The hadīths concerning seeing Allāh in the Hereafter are mutawātirah and the Qur'ān confirms them, so what has become of fairness (insāf)?

Having seen the statements of some of the great Huffāz concerning this matter, this brings us to

the words of a great Imām who has rebutted the arguments of those who reject al-Ru'yah. In the process, he has provided a sufficient response to the stray narration that is used as a justification for this view, may Allāh reward him greatly on behalf of Islām and the Muslims.

Imām `Uthmān b. Sa`īd al-Dārimī states in al-Radd `Alā al-Jahmīyyah:

Some say, we do not accept these narrations (concerning Allāh being seen on the Day of Judgment) nor do we admit them as proofs.

I say: Of course not. Nor do you accept the Book of Allāh. If you do not accept them, then is it (because) you doubt that they are related from the Salaf and conclusively documented having been passed down by the great nobles and jurists in each generation?

They say, "Yes."

We say: it is sufficient for us that you acknowledge that they are a proof for us against you because of our claim that they are famous reports circulated amongst the scholars and jurists. Therefore, produce the likes of it from them as a proof for this claim of yours which is belied by the reports, all of them! However, you are unable to produce any report or narration, while you know, if Allāh wills, that the Sunnahs, rulings, and verdicts of Allāh's Messenger (ﷺ) and of His Companions are not established except by these narrations (Āthār) and chains of narration (Asānīd) in all their diversity. They (the hadīths) are the means to that and the path which the Muslims follow. They are their reference point in their religion after the Book of Allāh, Mighty and Majestic. They draw knowledge from them, they pass judgment by them, they maintain uprightness through them, they rely on them, and they adorn themselves with them. Each of them leaves them as an inheritance to his successor. The witness amongst them conveys it to the absent. They accept them as proof and they seek reward in conveying them to those who have not heard them. They call them Sunan, Āthār, understanding (Fiqh), and knowledge. They travel to the eastern and western ends of the Earth seeking them. It is by them that they know what Allāh has deemed lawful (Halāl) and what He has deemed unlawful (Harām). It is with them that they distinguish the truth from the falsehood and the Sunnahs from the innovations. They use them as evidence for explanation (Tafsīr) of the Qur'ān, its meanings, and its ordinances, and through them they know the misguidance of those who stray from Guidance.

Therefore, anyone who turns away from them is only turning away from the footsteps (Āthār) of the Salaf and their guidance and only desires to oppose them, to take his religion as his lusts, and to interpret Allāh's Book with his opinion in opposition to what Allāh meant by it.

Therefore, if you are from the believers and upon the way of their forebears, then seek knowledge in their Āthār and seek guidance in their path. Be content with these Āthār as a reference point (Imām) as the people were content with it as a reference point (Imām) for themselves, for by my life, you are not more knowledgeable of Allāh's Book than them nor are you even like them. Furthermore, it is not possible to follow their example except by following these Āthār as you see. Thus, whoever does not accept them desires to follow other than the path of the Believers. And Allāh, the Most High says:

“... and (whoever) follows other than the Path of the Believers, We shall set him in the direction he has taken, and We shall burn him in the Hellfire, and what an evil destination.” [Al-Nisā’:115]

Some of them have said, “No, we base our view on the rational (ma`qūl).”

We say: it is here that you have strayed from the right path and fallen into misguidance from which you have no escape, for reason (ma`qūl) is not a monolithic entity with uniformly defined limits for all people such that it would be sufficient. If such were the case, it would be a relief for the people and we would also base our view upon it and go no further. In that case, Allāh would not have said:

“Each sect rejoices in what it has.” [Al-Mu`minūn:53]

Thus, we find that according to each group, the “rational” (ma`qūl) is that which they are upon while that which opposes them they regard to be “irrational” (majhūl). Consequently, O assembly of Jahmīs, we find your factions to be in dispute as to what is “rational”. Each faction amongst you claims that reason is with it and that is calling to it, while that which opposes it is irrational. Thus, having seen that “reason” is disputed amongst us and you and all the People of Desires, we have not been able to find a precise definition for it in all things. Consequently, we hold that the most guided way is to refer all manners of reasoning to the order of Allāh’s Messenger (صلى الله عليه وسلم) and to that which was considered rational by his Companions and was well-known amongst them, because it was in their midst that the revelation would descend. Hence, they are more knowledgeable of its meanings than you or us. Furthermore, they were in agreement about the fundamentals of the religion (Usūl al-Dīn). They did not divide into factions concerning them, innovations did not appear amongst them nor desires which lead one astray from the path.

Hence, in our view, the rational is that which corresponds with their guidance and the irrational is that which opposed them. Furthermore, there is no way to know their guidance and their way except by these Āthār, and you have detached yourself from them and claim to select only some of them, so how can you be guided.

Some of them have used as evidence the statement of Mujāhid:

“Faces on that day shall be bright, looking (nādhirah) at their Lord” [Al-Qiyāmah:22-23]

He said, “They await the reward of their Lord.”

We say: yes, they await the reward of their Lord, and there is no reward greater than looking at His Face, Most Blessed and High is He.

If you insist on remaining attached to this hadīth of Mujāhid and to rely on it to the exclusion of all other narrations (Āthār), then this is a sign of your straying (shudhūdh) from the truth and your following falsehood, for if this claim of yours were established from Mujāhid in the manner that you understand it, it would be a rejected opinion because of these authentic narrations

concerning it from Allāh's Messenger (ﷺ), His Companions, and the assembly (Jamā`ah) of the Followers (Tābi`īn). Have you not claimed that you do not accept these narrations (Āthār) nor rely on them as proof. Therefore, how can you use the narration from Mujāhid as proof when you find a way to hang on to it due to your falsehood without clarification. What is more, you abandon the narrations (Āthār) from Allāh's Messenger (ﷺ), his Companions, and the Followers when they contradict your view (madhhab). However, if you acknowledge the acceptance of the narration of Mujāhid, then you have passed judgment on yourself that you must accept the narrations (Āthār) from Allāh's Messenger, his Companions, and the Followers after them, because you did not hear this from Mujāhid. Rather, you narrate it from him a chain of narration (isnād), while you narrate chains (asānīd) similar to it or better than it from the Messenger of Allāh (ﷺ), the Companions, and the Followers which contradict it in your view. Therefore, how could you impose on yourselves to follow the unclear (mushtabih) narration of Mujāhid alone, while you left the authentic (sahīh), explicit (mansūs) narrations from Allāh's Messenger (ﷺ), His Companions, and the peers of Mujāhid from the Followers, except due to doubt and deviation (shudhūdh) from the truth.

Indeed, the one who desires deviation (shudhūdh) from the truth follows the strange (shādh) opinions of the scholars and hangs on to their slips. However, the one who seeks the truth for himself follows the well known (mashhūr) opinions of their assembly (jamā`ah) and he follows their understanding. So, these are two signs as to whether a man is a follower or an innovator.

5: How the Wahhabis

Cast Aside Reason

az-Zahawi begins

Since clear reason and sound theory clash in every way with what the Wahhabis believe, they are forced to cast reason aside. Thus by their taking the text of Qur'an and Sunna only in their apparent meaning (*ẓāhir*) absurdity results.

Lets see where reason and theory took az-Zahawi.

1. Firstly he beleives that none knows the meanings of Allah in what he described Himself with due to the fact that he beleives that such versus that Allah revealed about Himself are from the mutashabihaat (ambiguous in nature or that have different meanings)
2. Yet his theory and reason lead him, and those like him, to annul this very principle when they begin to make t'awil (possible extractions or trying to arrive at the very meanings of these versus) of the very ayaah of Allah in describing Himself to his creation

Basically in essence, the asharis like az-Zahawi, claim Allah to be far above and transcendent from what the creation ascribes to Him (in beleiving the words that He spoke in description of Himself and what He did and does; bascially tajseem and tasbeeh as they see it), yet they nullify this trancedency giving meaningless descriptions about Allah that Allah Himself did not say nor

any of the pious first three generations ever took or understood them to be what they distorted the versus to be. So they, in actuality, believe in a god that does not exist. This so called diety is a figment of the imagination.

He continues

Indeed, this is the well spring of their error and misguidance. For by attending only to the apparent meaning of the Qur'anic text, they believe that God being fixed on His throne and being high above his throne is literally true and that he literally has a face, two hands and that his coming down and his going up is a literal going down and coming up and that he may be pointed to in the sky with the fingers in a sensible manner and so forth.

1. I have already proven by numerous amount of statements from the salaf that not only did they take the ayaah upon their 'ala dhairah la majaaz m'ani' (upon their literal meaning and the negation of their allegorical meanings) they also made takfer upon those who did not affirm that Allah was "above His Throne" just as He Himself said He was.

Abu Ahmad al-Qassab (d.400) said:

"And we do not describe Him only by what He described Himself with, or by which His Prophet described Him, for it is *an Attribute in reality* (sifat haqîqati) not metaphorically

Abu'l-Fadl Abd al-Wahid al-Tamimi (d.410), the Hanbalite jurisprudent and traditionist of Baghdad, authored a treatise in which he tried to present in his own words the doctrinal views of his Imam: Ahmad b. Hanbal. He said in with reference to the Attributes the following:

"The Madhhab of Abu Abdallah Ahmad b. Hanbal, may Allah be pleased with him, is that Allah, the Mighty and Majestic, has a Face unlike the formed forms and the limited substances (a'yân al-mukhattata); rather His Face is ascribed to Him by His saying {Everything shall perish except His Face}. And whosoever changes its meaning then he has deviated from it. *And therefore for him the Face is a reality not in a figurative way* (fi'l-haqîqa dûn al-majâz). And the Face of Allah stays forever, not disappearing, and a Attribute of Him not extinguishing. And whosoever claims that His Face is His Essence, then he is a heretic; whosoever changes its meaning (ma'nâ-h) then he has disbelieved. The meaning of Face is not 'body' for Him, nor 'form' or 'limit'; whosoever say so has innovated."

Not only does the aimah explain that it is heretical to oppose what az-Zahawi opposes, they also dispell the false and fairy tale notions that such opposers bring with their arguements that if you take them literally, then it is equal to attributing "body" to Allah so they clarify both the reality of Allah and make clear that beleiving in Him does not entail beleiving in "body" about Him.

Abu'l-Wafa' b. 'Aqil al-Hanbali (d.513), one of the great Hanbalite Scholars, said:

"The Ash'arites spoke by way of the Jahmiyyah with regard to the interpretation (ta'wîl) of the ambiguous (al-mutashabih), *the carrying of narrations from its apparent meanings* (sarf al-ahâdith 'an dhâhiriha) by way of opinion, and the judging of reason contrary to revelation, and that is a great danger.."

[Ibn 'Aqil, Radd 'ala'l-Asha'irah al-'Uzzal p.69]

And Ibn 'Aqil said:

"The Madhhab of the Salaf and the Imams of the Khalaf is having faith in the Names and the

Attributes by way of Tawqif: not taking them out of *their apparent meanings* (dhâhiri-hâ) to an interpretation (ta'wîl) through rational evidence and speculative indications.."

and here is the one of the greatest statements concerning the clarification of the creed of ahlu-sunnah and the dispairagement of the falsehood among the ashaa'irah

Abu'l-Qasim al-Taymi al-Isfahani (d.535) was asked about the Attributes of Allah, the Exalted. So this Shafi'ite Imam answered as follows:

"The Madhhab of Malik, al-Thawri, al-Awza'i, al-Shafi'i, Hammad b. Salamah, Hammad b. Zayd, Ahmad, Yahya b. Sa'id al-Qattan, Abd al-Rahman b. Mahdi and Ishaq b. Rahawayh is that the Attributes of Allah, the ones by which he described His Self and by which His Messenger described Him with from the Hearing, the Seeing, the Face, the Two Hands and the rest of His descriptions, than they are to be taken *upon their well known and famous apparent meanings* ('ala dhâhiriha al-ma'rûf al-mashhûr), without suggesting any how-ness for them and without Tashbîh (anthropomorphists) and Ta'wîl (jahmiyyah, mutazilah, ashaa'irah). Ibn 'Uyayna said: Everything by which Allah described Himself with then its recitation is its explanation (tafsir). [Abu'l-Qasim says then commenting upon Ibn 'Uyayna's saying] That is *according to its apparent sense*: it is not allowed to carry her to a figurative meaning (majâz) from the sorts of interpretation (ta'wil)."

[al-Dhahabi in al-'Uluww, see its Mukhtasar p.282]

In this athaar, it is stated that the Imaam of ahlu-sunnah and one of the greatest pillars of Islam, Sufyaan ibn Uyainah said about the ayaah regarding Allah describing Himself is that what it states is its meaning.

This refutes the asharis in 2 doctrinal levels

1. the doctrine of tafweed al-ma'ana that they propagate by which they claim that we must entrust the meaning of what Allah said regarding Himself to Him alone, yet the irony of their claim is seen in their "logic" when they fall into making t'awil of them by their so called "reason and logic" that az-Zahawee is negating for the "wahhabis"
2. It also repels their oppression of the ayaah of Allah by negating that "tawil" should be done. In fact it should not be done unless it is sanctioned by the arabic language as the Imams of ahlu-sunnah have commented upon

Secondly as for Zahawi's comment on ahlu-sunnah that they believe that "Allah literally goes down and up and that He may be pointed to in a sensible fashion" then

1. When the enemies of Allah responded to the people of the truth about casting doubt about Allah in their speech that "I disbelieve in a Lord descends" then the Imaam of ahlu-sunnah Ishaq ibnu-Rahaweeh told to the people of truth to respond back with "I believe in a Lord that does what He wills"

The creed of the people of the Sunnah is that He descends and ascends in a manner that befits His Majesty, point blank full stop and then He does do this WHENEVER and however He pleases. Since the text ends with this, we end with this. And by our ending with what the texts mandates, by which the relied upon scholars of Islam have commented upon the mandation of believing in the ayah and ahadeeth that affirm His description at face value, then az-Zahawee views this to be erroneous may Allah have mercy upon his soul.

2. As for his foolish reaction of the reality that "He can be pointed to in a sensible manner" denoting his statement with derogation, then in reality this az-Zahawi, may Allah forgive him, must by default attribute this "erroneous" (what he views to be erroneous) methodology of believing in Allah to the very Prophet Muhammad salawatullahi wa salamu alai.

The hadeeth has already been cited and all of the hufaadh of Islam use it as one of the proofs among many of the proofs that Allah is above His throne and over us in a manner that befits His Majesty and if the slave women actually pointed to Allah, why did the prophet commend her religion by saying "free her for she is a believer". If what Zahawee says is in fact true, why did the prophet not condemn her for doing this (pointing above to the sky). Why does the prophet affirm correct belief on her by doing what az-Zahawee condemns. Truly the religion comes from Allah and His Messenger, and not from the understanding of Their opposers. so then az-Zahawee says

According to this interpretation, God is made into nothing less than a body.

The famous and noble Imaam of ahlu-sunnah, among the relied upon Imaams Ishaq ibnu-Rahaweeh said

Tasbeeh (likening Allah to His creation) can only occur if one says "The Hand is like my hand" or, "The Hearing is like my hearing", so this is tasbeeh" **However, if it is said as Allah, the Exalted, said: Hand, Hearing and Seeing, and he does not say 'how' nor does he say 'Like hearing' nor 'As hearing', then this is not Tashbih with Him. Allah, the Exalted, said: {Nothing is like Him, and He is Al-Hearing and Al-Seeing}.**"

[Source: Abu 'Isa al-Tirmidhi, Sunan; Kitab al-Zakat 3:51. Its also related by al-Dhahabi in al-'Uluww p.120-121, Ibn al-Qayyim in al-Ijtima' p.96 and others]

The same can be understood for tajseem from Imaam Ishaq's statement. This is enough to debunk az-Zahawee's claim

However, in order for the reader to understand what tasbeeh is, it is more befitting to view tasbeeh the way our glorious salaf viewed it, since what is with them is correct and it is not only safer, it is also wiser, contrary to what these mukhalifeen say. Their statement is "The way of the salaf is safer, but the way of the khalaf is wiser" may Allah curse the people who believe this. To further provide more proofs as to the actuality of tajseem and tashbeeh then it is reported that

Ahmad b. Hanbal was once asked about the Mushabbihah and what they profess, so he answered:

"Whosoever says: 'A Seeing, like my seeing' and 'A Hand, like my hand' and 'A Feet, like my feet' then he has resembled Allah! {Nothing is like Him, and He is Al-Hearing and Al-Seeing}."

[Source: Abu Ya'la b. al-Farrâ', al-Ibtal 1:43-45 and others]

Imam Abu Zur'ah al-Razi, the student of Ahmad and Ishaq, was asked on the saying of Allah, the Mighty and Majestic {You know what's in my soul, and I don't know what's in Your Soul}, so he said:

"It is not said a 'Soul' like a 'soul', cause that is unbelief. He said {What I've created with My Two Hands}. Allah, the Mighty and Majestic, created Adam by His Hand, and it is not said a 'Hand' similar to a 'hand' nor a 'Hand' like a 'hand', cause that is unbelief. Rather, we believe in all of it."

[Source: Ibn Mandah, Kitab al-Tawhid p.331]

The Qadi Abu Yusuf, who is an early teacher of Imam Ahmad, said in meaning that Allah's Attributes are unlike other attributes. He said literally,

"Allah Ordered us to declare Him One and al-Tawhid is not subjected to analogy (al-qiyâs), cause analogy is applicable to something that has a likeness or similarity. And Allah has no like nor one similar {Blessed is Allah, the best of Creators} [Surah al-Mu'minun:14].." until he, rahimahullah, says: "and how can one perceive Him by analogy while He, the Exalted, is the Creator of the creation as opposed to the creation [itself]?! Nothing is like Him, the Blessed and Exalted."

[Source: Abu'l-Qasim al-Taymi, al-Hujjah fi Bayân al-Mahajjah 1:113]

Imam Ahmad was asked about the Ascending (al-istiwa'), so he answered by saying:

"Ascending is as been mentioned, not as one conceptualize for the humans!"

[Source: Mar'i b. Yusuf al-Karmi, Aqawil al-Thiqat p.121 and others]

Imam Hammad b. Zayd, from Basra and died in 179 AH, said:

"He Descends a Descending worthy to His Rububiyyah, without how. Without that His Descending is similar to the descend of the creation; without Tashbih and Ta'til. Exonerated is He above what the Mu'attilah say concerning His Attributes and the Mushabbihah with reference to it: High and Great He is!"

[Source: al-Alûsi mentioned it in Jalâ' al-'Aynayn p.352 and something similar has been mentioned in the 'Aqidat Ashab al-Hadith of Abu 'Uthmân al-Sabuni, on the authority of some Salaf without naming Hammad b. Zayd]

Ibn Qutaybah d.276, stated quite clearly:

"We do not say Fingers like our fingers, nor Hand like our hands, nor Grasp like our grasps, for everything from Him, the Mighty and Majestic, is not resembled to anything from us."

[Source: Ibn Qutaybah, Ta'wil Mukhtalif al-Hadith p.190]

Imam al-Bukhari, who died in 256 AH, stated clearly:

"In this there is proof that Allah's Voice does not resemble the voice of the creation, because the Voice of Allah – may His remembrance be Exalted! – is heard from far as it is heard from near, and that the Angels fall unconscious upon hearing His Voice. If the angels were to call, they would not fall unconscious. And Allah, the Mighty and Majestic, said {Do not set up equals for Allah}. There is no equal or similar for an Attribute of Allah, the Exalted, nor is there found anything from His Attributes among the created beings!"

[Source: Muhammad b. Isma'il al-Bukhari, Khalq Af'al al-'Ibâd p.182]

These very Wahhabis, who call visiting graves idol-worship, then, become themselves idol-worshippers by fashioning the object they worship into a body, like an animal who sits on its seat and literally comes down and goes up and literally has a hand and a foot and fingers. But the true object of worship, God the Exalted, transcends what they worship.

And here is where az-Zahawee falls into the very same thing that he attributes to ahlu-sunnah. And the sad reality is that what he attributes to us is false for we do not make takfeer on anyone who goes to the graves, rather we deem the action kufr, for only the ulema of ahlu-sunnah can make the ruling of takfeer. Yet he himself calls his opponents in this statement of his "mushrikeen". Truly ajeeb wallahul-musta'an. So he gets all fanatically bent out of shape about his distorted beliefs that "wahhabis (ahlu-sunnah) refer to their opponents to be mushrikeen, yet he himself believes in the exact same thing about his opponents may Allah sever the plans of every wretch Ameen.

Still, if one refutes them by rational proofs and establishes that their beliefs contradict the nature of divinity by criteria recognized by reason, they answer that there is no arena for the humble human minds in matters like this whose level is beyond the level of mere reason. In this respect they are exactly like Christians in their claim about the trinity. For ask a Christian: "How is three one and one three?" they will answer: "Knowledge of the Trinity is above reason; it is impermissible to apply reasoning in this area."

The difference between the people who Allah calls and attributes to adeenul-hanafiyyah (the upright religion of Ibraheem), the millah of Ibraheem, the manhaj al-anbiyyah wal mursaleen, is that they, by the blessing and guidance of Allah, put things in their proper place. It is due to the Hikmah of Allah, that their hikmah allowed them to be balanced in their views and how they approach all things, be they deen or matters of dunya.

It is upon this upright way, that they view that what takes precedence before anything and overrides all things is the saying of Allah and the saying of any of His rasool. Basically in essence, they hold that what Allah and His Messenger say is more accurate to reality and more truthful than what their minds and reason and logic could ever assimilate. Therefore reason and logic take a secondary stance in understanding the religion of al-hanafiyyah. That is why all of the salaf came together in opposition to the mutazilah for uprooting this very principle, which az-Zahawee appears to be doing here.

the reason for placing logic and reason in second place is that everyone understand, or at least the more reasonable and sensible people, understand that the reason and logic of one person, or even a group of people are very much limited and flawed and even more limited by the fact of their

origin of jinziyyah (nationality), upbringing, age, mode of character, a particular era, partisanship, and many other such causes that enhance in the "deficiency" of one's logic and reason.

Secondly as I have already explained from Imaam as-San'ane that If religion were upon the intellects and reason (as az-Zahawee believes) then there would have been no reason for revelation and the use of the anbiyyah in actuality pointless. Basically in essence, whether az-Zahawee realized the error of his statement or not, by default he alludes the idea that all of revelation was of no use because hidayah (guidance) comes by reason and logic. Secondly if the religion were to be understood to reason and logic, then the unity of the salaf in their belief of Allah would have vanished into thin air and Islam would come out to be the religion of their forefathers, of that of ambiguity and deficiency of belief and guidance. So what az-Zahawee alludes that ahl-sunnah are like the christians, is actually a turn upon his view of Islam and is himself upon the millah of those of the previous nations before us for they too also believed in the same of using reason and logic to understand the texts as the primary way of reality, which opposed the ways of their messengers.

Due to az-Zahawee's statements, it is clear that he resembles and copies off of his brethren from amongst the mutazilah in the early Islamic period.

He demonstrates the epitome of his "mutazilihood" in the following

There is no doubt that when reason and the transmitted text contradict each other, the transmitted text is interpreted by reason. For often it is impossible for a single judgment to affirm what each of them requires because of what is entailed by the simultaneous holding together of two contradictory propositions. Taking one side or the other, in other words, does not relieve the conflict. On the contrary, one must choose either priority of the transmitted text over reason or reason over the transmitted text. Now the first of these two alternatives has to be invalid simply because it represents the invalidation of the root by the branch.

1. First we say "what is the proof and who preceded you in such a statement that the text is interpreted by reason"?, Ibn Rushd, the falsafi Mutakalimeen, la hawla wala kuwata ilaillah.
2. To answer the rest of his kalaam then we say 'how does the choosing of the text over reason imply that it represents the invalidation of the root by the branch.

The belief of the people of the sunnah is that the revelation of Allah, in this case the last two sources, are the root, and our reasoning is the branch.

The creed of the people of the truth is one, not many, and this is the end result of the doctrine that az-Zahawi promotes, because if reality were in his favor of believing that the texts (which he sees as the branch) are to be understood by the reasoning of an individual (what he views to be the root) then the end result of this is that there would be not one soul that adheres to Islam except that everyone believes in Allah the way they view and see Him to be and understand the approach to Him the way they see fit. Basically this is the very aqeedah and one of the main pillars of the christians, the same people he equates the people of the sunnah to be. It is quite an irony that he joins us in their religion, when he enjoins the very same key principles they themselves were first to promote and innovate in the religion of Allah, for which he followed suit therein, therefore putting himself among those in the prophecy of the prophet salallahu alaihi wa salam in where he stated that "And you will certainly follow the ways of those nations who were before you, handspan by handspan, cubit by cubit, so much so that if they entered a lizard's hole, you would follow them" and Allah is Azeezul-Hakeem

Secondly sense, reasoning differs, even in concrete matters of life and belief from person to person, it defies and goes against the Wisdom of Allah that He allow the people to disseminate their own aqeedah and belief in how they view Allah to be by reason and religion. And the reality of this is seen by the ashari Imaams themselves, where nearly all of them took to differing views about Allah which is a sign of their inconsistency of belief in Allah and casting that upon the consistency and unified belief of the pious predecessors is enough of a sign of the truthfulness and soundness of the belief of the salaf versus those who took to the opposition of how they believed in Allah.

Such a belief is a belief, that the secularists west believes in where everyone can ascertain the reality of truth by themselves.

he says

Clearly, one can affirm the transmitted text only by virtue of reason. That is because affirmation of the Creator, knowledge of prophecy and the rest of the conditions of a transmitted text's soundness are only fulfilled by aid of reason. Thus reason is the principle behind the transmitted text on which its soundness depends. So, if the transmitted text is given precedence over reason and its legal implication established by itself aside from the exercise of reason, then the root would be invalidated by the branch. And from that the invalidation of the branch would follow as well. For the soundness of the transmitted text is derived from the judgment of reason whose corruption is made possible when reason is invalidated.

I just bring one narration that basically defeats the erroneous and invalid opinion of az-Zahawee. It is narrated by Ali radhiyallahu anhu through a sound chain in the sahih of al-Bukharee that he said

"If the religion were by way of reason (aql), then we would have wiped our Khuffs from the bottom. But the religion is not by it (aql) and we wipe from the top.

The wording is a little off as I narrated by memory. However it is in essence with the exact narration. Ali, the fourth Khaleefa of Islam, the fourth best man after the prophet, the Imaam of the Zaahideen, the best of the Judges of earth, the sahabi, the one whose level is beyond all of the people that Zahawee followed put together has himself annihilated the opinion of what az-Zahawee uses to validate the matter of reasoning to primary deduction of the text.

if the matters of wudoo and ahkaam in the religion was saved from the pitfalls of logic and reason, then how much less the matters of the unseen, The Belief of Allah and His Beautiful Names and Best of Attributes.

he says

So reason is not cut off by the soundness of the transmitted text. Hence, it follows that declaring the transmitted text sound by making it prior to reason constitutes nothing less than the voiding of its soundness. But if making something sound accomplishes its corruption we face a contradiction: the transmitted text, then, is invalid. Therefore, if the priority of the transmitted text over reason does not exist on the basis of the preceding argument, then we have determined that reason has priority over the transmitted source. And that is what we set out to prove.

Imaam as-Samane'e said

"The People of the Sunnah say, 'The foundation of the religion is following (ittibaa), and the

intellect is subservient.' So if the foundation of the religion was upon the intellect, the creation would have been in no need of revelation, no prophets, and the meaning of commanding and prohibiting would be false, and whoever wished could have said whatever he wished"
al-Hujjah

But the religion of az-Zahawee, as is apparent in his words, clearly opposes the relied upon and victorious creed of ahlu-sunnah, which is why he says whatever he wishes

Once one realizes this, one also realizes without question the necessity of interpreting the Qur'anic verses where the apparent sense contradicts reason when the said verses are obscure and do not refer to things that are known with certainty (*yaqinat*).

What az-Zahawee speaks of is really in regards to the arabic proses mentioned in the book of Allah where the implied meaning, or the meaning that is not mentioned at face value is in reality the meaning of the verse, and not what it actually says, for in this case this is haq and reality and truth. However the error of his bringing forth this argument is in his intertwining between the arabic grammatical implications of the language and the matter of personal interpretation of the reality of God Himself, two very distinctive matters.

This is why certain Imaams have negated the generality of "majaaz" regarding the Attributes of Allah UNLESS there is a proof. That proof being that the arabic language necessitates it to be so or that it opposed the Islamic aqeedah of tawheed. For instance the ayaah where Allah speaks "And He is with you wherever you are". The Imaams have explained this to be as some of them explicitly stated "He is above the Throne and is with you in "knowledge". This in actuality is NOT t'awil. But if it is a t'awil then is free from tasbeeh, tajseem, tahreef of thea sharis and t'atil of the jahmiyyah mutazilah and extreme asharis.

And to this extenet it is most befitting to quote what **Haafidh Ibnul-Qudamah Shaykhul-Islam** states regarding this

If one says, ' You perform ta'weel of "...He is with you wherever you may be..." by saying that this nearness relates to knowledge, yet you always accuse us [referring to asharis] of ta'weel', we shall reply that this is not ta'weel. Ta'weel is to remove words away from their apparent meaning. The meaning that we take here is the meaning which is "apparent"(dhaahir) and is easy to understand.

Yet it is quite a strange matter that they chastise us for leaving "interpretation" of Allah in the matter of Himself and accuse us of "literalism" regarding them, and yet they themselves believe this very ayaah to be literal, where He is actually, bi dhaatihi (His essence) with us due to their doctrine of "Allah is everywhere" which would mean the most repugnant of beliefs for He is the najis of the people when they excrete the call of nature, He is in the mouths of men, the saliva of men, in both sacred and repugnant and unholy places, and other despicable places that "He" the Most High is "believed" to be in by such people by which Allah the Most High is free from such slanders. At least this is what their forefathers among the jahmiyyah had believed. On the one hand, there is general interpretation where the detailed clarification is left to God (tafwid tafsilih).

Sufyaan ibn Uyaynah as said by adh-Dhahabee said "Indeed the wording of these ayaah (in regards to His Attributes) are its own tafseer in and of themselves"

The only matter that the salaf ever entrusted to Allah was the very howness, or the actuality of how such an attribute is acted upon, carried out. That was the only tafweeth ever propagated amongst the salafu-saalih.

This is the school of the majority of the Pious Ancestors of our Faith (*al-Salaf*). On the other hand, we have interpretation which sets out the text's meaning in a more perspicuous fashion. The majority of later scholars (*al-khaleef*) follow the latter.

And this is where az-Zahawee has just exposed the methodology of how asharis employ the understanding in interpreting and believing in Allah and His divine and Most Beautiful Names and Attributes and which is a clear and decisive proof that those who follow this line of belief who falsely claim that their belief is the creed of the salaf, is in actuality, as az-Zahawee states, not something that ashari Imaams have actually followed. He clearly stated that the salaf had viewed one way (which is itself a slander since the salaf only made tafweeth bil-kaifiyyah, not "tafsilah") and that the other "way" (methodology) was taken on by the khalaf, and that is the way he claims is the way of correctness.

In their view The term "to firmly establish" as in the verse of Qur'an: "The All-Merciful is firmly established on His throne" (20:18) means "He took possession of it" (*istawla*). This is supported by the words of the poet who said: "Amr took possession (*qad istawla*) of Iraq without bloodshed or sword."

Yes, he is correct, the view of the later day generations who opposed the creed and principles laid down by the salaf as that they took to false interpretations of Allah, and the ayaah of His Istiwa alal-arsh" to be "istawlaa" is one of them.
so therefore I will give the statement of a relied upon Imaams and the implications of the belief that az-Zahawee has just professed.

Haafidh Ibn 'Abd al-Barr al-Maalikee said also in the course of commenting upon an Attribute:

"As for their advocacy for figure of speech (al-majâz) concerning al-Istiwâ' and their saying of Ta'wîl with regard to {Istawa} is Istawla, then there is no meaning in it cause it is not obvious (dhâhir) in the language. And the meaning of al-Istilâ' in the language is 'conquering' (al-mughâlaba). And Allah, the Exalted, does not 'conquer' anyone [or anything] and He is the One, Self-sustaining (wâhid al-samad). And from the right of speech is to carry [speech] upon its real sense ('ala'l-haqîqat) until the Ummah agrees that He intends by it the figurative sense (al-majâz), for there is no way to follow what has been revealed to us from our Lord, the Exalted, but accordingly. For the Speech of Allah, the Exalted, is directed to what is most famous and most apparent (al-ashhar wa'l-azhar) from its directions."

[Ibn al-Qayyim in al-Ijtima' p.59]

Basically two matters are deducted in the refutation of what Zahawee claims

1. "istiwlâa" is not evident and clear in the arabic language alone. Basically in essence, no arab understood the verse to be the nature of what az-Zahawee claims, which is only a sign and denotation of the reality of ignorance on the part of those who understood the ayaah, pertaining

to Allah's Istiwa' to be istawla. Since the Arabic grammatical stance disproves the idea of the verser to mean "istawla" then it clearly shows that az-Zahawee has attributed false interpretations to these ayaahs, just as those before him among the distorters of the Sublimeness of Allah Subhanahu wa ta'ala.

2. Secondly Ibn Abdul-Barr said "And Allah does not conquer anyone". If az-Zahawee believes in this interpretation that Allah spoke about Himself in this fashion, then he in actuality is in line with how the mutazilah understood the verse which is quite an irony that the Asharis believe them to be deviated, yet hold the same principles as they do in their deduction of the texts specifically regarding al-Asma'a as-Sifaat al-husna.

And lastly to say that Allah "conquered" in interpretation of "istiwa alal-arsh" is actually saying that the most High and Most Powerful who has everything in His control and nothing escapes him, actually denotes that before "His Conquering" then such authority at one time was not in His grasp. It means that at one point in time Allah did not have control of authority, or the Throne and had to seize it in order to control it. And this is kufr of Allah Subhanahu wa ta'ala which is why the noble Imaam said "Allah does not conquer". Conquer is a sign of weakness as it goes against the idea of "Eternal and Absolute" and against the ayaah "Wa lam ya kullahu kufu an ahad" "And there is nothing like unto Him". So what az-Zahawee actually attributes to the people of the sunnah and the prophetic methodology of tasbeeh and likening Allah to His creation, then he himself falls into the very same for "conquering" is something that the creation does. It is not from the divinity of Allah Azawajal to at one time not have control of something so therefore He conquers it as everything in the dominion is His already.

And what has preceded is sufficient enough of a reply to his rather erroneous and blasphemous deduction of Allahu tabaraku wa ta'ala may Allah forgive him.

- **Shaykh Abdul Qaadir al-Jeelaanee** (d.561) said, "it is essential to carry the Attribute of al-Istawa upon its apparent sense - without ta'weel, and that He Ascended in Person over the Throne. Istawa does not mean sitting or touching - as the Mujassima and Karraamiyyah say. Nor does it mean grandeur and highness - as the Ash'ariyyah say. **Nor does it mean conquering and dominating as the Mu'tazila say.** None of this is related in the Sharee'ah. Neither has this been related by any one of the Salaf as-Saalih and the Taabi'een. Nor from the Ashaabul Hadeeth. Rather it is related from them that they carried the meaning of Istawa with its apparent meaning." [Gunya at-Taalibeen' (1/50) of Abdul Qaadir al-Jeelaanee.]

So what does that make az-Zahawee according to Imaam Abdul-Qaadir rahimahullah

So he goes on saying

God's saying: "And your Lord comes with angels rank on rank" (89:22) means his power comes

Can this az-Zahawee be regarded as nothing more than a mutazili. He is a primal figure in the very same arguments these heretics posed against us long before az-zahawi was born

'And when your Lord Comes, and the angels in rows after rows.' **Hence, Allah will Come on the Day of Judgement, as He Wills, as will the angels in front of Him, in rows after rows'.**

Here, Ibn Kathir literally affirms that Allah will Come on the Day of Judgement, and not His decision, reward and mercy or power as the Ash'arites and the Jahmites claim. It is also very important to note here, that all of the Ash'aris formed a consensus on negating sifat ikhtiyariyya from Allah. In other words, they believed that Allah cannot do what He likes, whenever He likes, because they will oppose Allah's especial quality of being qadim, eternal.
Proofs from Imaam as-Safarini al-Hanbali

al-Saffarini begins the chapter on Allah's Descent by saying:

'The Attribute of Descent, is what the Salaf affirmed without making *ta'wil*: the Attribute of al-Bari's Descent – Jalla wa 'ala – to the lowest Heaven'. Hence, al-Saffarini clearly affirms the Attribute of Allah's Descent to the lowest Heaven, in accordance with his methodology of accepting the literal meanings of the Attributes.

he quotes al-Tufi al-Hanbali saying:

'The famous opinion (which is also the *mu'tamad*) amongst the followers of Ahmad – May Allah be pleased with him – that they do not make *ta'wil* of the Attributes that are from the genre of movement, such as *al-Maji'*, *al-Ityan* (both in the meaning of Coming), *al-Nuzul*, *al-Hubut* (both in the meaning of Descent), *al-Dunuw* (to come close) and *al-Tadalli* (Descent), just as they do not make *ta'wil* of other Attributes, which is indicative of affirming the meanings that are disputed over'.

He then quotes many narrations from the Salaf, literally affirming Allah's Descent, such as al-Fudhayl's statement:

If a Jahmite says to you, 'I disbelieve in a lord that descends from his position!' Then say, 'I believe in a Lord who does what He wishes!'

He then cites Sheikh al-Islam Ibn Taymiyya from his Sharh of al-Isfahaniyya, quoting a number of scholars from the Salaf, literally affirming Allah's Descent. Amongst the scholars Ibn Taymiyya cites, and al-Saffarini tacitly and explicitly agrees with, is Abu 'Uthman al-Nisaburi who says about the Hadeeth of Descent that Ahl al-Hadeeth: '...narrate the authentic report as it has been reported, maintaining its literal meaning ('ala dhahirihi).

Then as-safarini makes very important statement that must be understood and only exposes the ash'aris in the very light they themselves believe in

'That which is necessitated for the one who affirms the Attribute of Descent (i.e. tajsim), the same is necessitated for the one who affirms the Attribute of Allah's Life, Hearing, Seeing, Knowledge, Speech, Ability and Will. For nothing can be understood from these Attributes accept accidents (a'radh), that do not subsist except in our limbs. Hence, just as we both say – us (Hanbalis/atharis/salafis) and them (Ash'aris) – that His Life, Hearing and Seeing are not accidents (a'radh), rather they are Attributes as they suit Him, and not as they suit us; likewise we say exactly the same of His Descent, Elevation (fawqiyya), Rising, etc.'

al-Qadhi Abu Ya'la says in his mu'tamad (reliable) book in the Madhab, Kitab al-Riwayatayn wal-Wajhayn that the Hanbalis have agreed that Allah Descends every last third of the night, yet they differed with respect to the nature of this Descent. Some (such as his Sheikh Ibn Hamid) maintained that the Descent takes place with movement, while others simply hold on to the narration of Hanbal, that the Descent is actually His reward; while others literally affirm Allah's Descent, yet refuse to affirm or negate movement from Allah, and that this is the Madhab, as reported in various narrations of Imam Ahmad; one of which al-Saffarini himself quoted in his Sharh as mentioned above. This is precisely the opinion of Ibn Taymiyya and Ibn al-Qayyim as stated in al-Sawa'iq.

Likewise, **al-Imaamu-deen al-Wasitee az-Zaahid**, who was Ash'ari early in his life, and thanks to the reviver of the sunnah, the signpost of the prophet, Shaykhul-Islam himself, whom Imaam al-waasitee speaks highly of Ibn Taymiyyah, dedicated a work called **Ar-risala fi Ithbat al-Istiwa wal-Fawqiyya** (i.e. A treatise on affirming (Allah's) Rising and Elevation), in which he distances himself from his early Ash'arism.

Furthermore, to utterly silence these heretical hallucinations made by these mutakalimeen jadeeda (pseudo ahlul-kalaam) here is a statement from none other than the one who is not asked about, Shaykhul-Islam, Imaamu-Sunnah, as-Sadeeq ath-Thaani Ahmad Bin Hanbal who is reported by as-Saffarini on page 261: 'Imam Ahmad – may Allah be pleased with him – once heard a person narrating the Hadeeth of Descent and saying:

He Descends without movement (haraka), relocation (intiqaal), or change in state (taghayyur hal). Imam Ahmad reprimanded him over this and said:

'Say as the Messenger of Allah – Sallallahu 'alaihi wa-sallam said it, for he is more jealous over his Lord than you!'

His saying: "Unto Him good words ascend" (35:10) means: good words please Him.[ft1](#) For the word is an accident for which, by itself, locomotion is impossible.

Since az-Zahawee is so strong and staunch in giving status to logic and reason, yet his remarking into the actuality of words actually nullifies his claim because words are carried out by sound. And according to science, of which this principle does not conflict with shariah and which therefore the people of the sunnah agree with (which he seems to negate for us) is that sound travels, which means it does the locomotion that az-Zahawee negates. Although Allah is in no need of sound traveling to Him as He knows when it occurs and before it occurs, the fact that he says that the words ascend to Him can possibly be what he negates it to be.

And then he makes t'awil of other versus and hadeeths for which such explanations are agreed upon thus mixing truth with falsehood

6: Wahhabi Rejection

Of Consensus (*Ijma'*)

The first matter az-Zahawi builds upon in this regard is

Since the very substance of the Wahhabi creed contradicts what the noble Companions, the great Mujtahids and the totality of the Ulama have reached a consensus on, they must reject Consensus as a principle (*asl*) of Islamic legislation and deny its probative value as a basis for practical application. In consequence, they have declared disbeliever any Muslim who says "There is no god but God and Muhammad is the Messenger of God" other than themselves because Muslims visit the graves of prophets and awliya, and ask God for something for the sake of a prophet.

1. As for his claim of “the very essence of wahhabi creed” and then attributes it to the contradiction of the companions, then as anyone can clearly witness in the mustalah, and throughout the works of the aimah and books of aqeedah, the essence of salafiyyah that he calls “wahhabi creed” is the living example and witness of that creed and practices laid down by the salaf of this nation. Nothing needs to be added further to prove this as the vast amount of publications accompanied with a critical eye for the purpose of contrasting such statements to that of the words and deeds of the salaf and will end with the conclusion of their being identical in nature is beyond a shadow of a doubt

2. His statement “they must reject ijma as an asl”

Two matters arise from this

- a. Its claim is an outright lie. That is because the very asl of salafiyyah is the very acceptance of the complete ijmaa of what the aimah united upon.. However. This is not the reason for his statement. The reason is in the next matter. A clear refutation of this comes from the one who he hypocritically gave respect to, Imaam Ibn Taymiyyah, who said
[The Ijmaa' \(consensus\) of the Salaf us-Saalih \(Pious Predecessors\) is regarded as a Sharee'ah proof which is necessary to hold on to for those who come after them.](#)” Therefore his claim has thus become debunked and severed forever in the abyss of inacceptance and only fulfils the attribute of acceptableness to those unfortunate simpletons
- b. There is a vast major difference between the view of Zahawi and his friends what “ijma’ is and what ahlu-sunnah from the vast 14 centuries viewed what ijmaa is. For a stronger argument I will use their won sects arguments for what Ijmaa is understood according to them and demonstrate a reality they themselves are contradicting through ignorance or through deceit.

It was stated by Nuh keller (a heretical sufi ashari caller and opposer to ahlu-sunnah and its scholars) in his book “Reliance” on what ijmaa means

An agreement among all *mujtahids* (scholars) of the Muslims existing at some particular period, about a particular ruling regarding a matter or event. It has four requirements, which are

1. a number of *mujtahids* exist at a particular time,
2. all *mujtahids* of the time or period agree on the ruling,
3. each *mujtahid* presents his opinion explicitly, by reference to legal decision or giving formal legal opinion,
4. all scholars agree on the ruling.

When all the requirements are satisfied, the ruling agreed upon becomes a part of Law that is obligatory to obey and not lawful to disobey. Nor can *mujtahids* of a later period reinterpret it (ie. *ijtihad*) and does not admit to being contravened or annulled. (Reliance, b7.1-2)

However, as can be seen as clear as the daylight sun the meaning of *ijm'aa* means that all existing *mujtahids* must agree wholly without any *khilaaf* whatsoever into a particular matter. That pretty much concludes for one that after the time of the *salaf* there is no *ijmaa* whatsoever except in very few cases. That being for example the ruling of the shia to be *kuffar* in general, and the ruling of the *ulema* worldwide on the *qadiyaniyyah* to be *kuffar* or the nation of *islam*. Such *ijmaa* outside of this does not exist at all. So what does *az-Zahawi* mean by *ijmaa*. *Ijma* to him and his friends constitutes whatever *asharis* and *Sufis* agree with despite this idea running contrary to the established pillar of *ijmaa* that all existing *mujtahids* must be from *ahlu-sunnah* as the statements of *ahlul-bida* are outright *matrook*. Thus it does not matter if 10 billion *Ashari* or *Sufi* *Imaams* have united upon, their being united is not based on anything and will never be anything since our noble messenger *salallahu alaihi wa salam* said "My ummah will never unite upon error" and this is one of the meanings of this particular *hadeeth* which these two heretical groups deprive their followers in explaining this part of its meaning of this *riwaya* thus being deficient in its *diraya*. The prophet made unity upon falsehood impossible. The *hadeeth* however does not negate a reality that the entirety of a people not from his *sunnah* can not unite upon falsehood. So their uniting upon falsehood in this case means the ummah will not unite, ever, upon the falsehood they agreed in. Secondly this *hadeeth* does not entail the *mubtadiyah* and *ahlul-bida* for which the prophet *salallahu alaihi wa salam* deprived such people from entering into being amongst those of his ummah in the specific sense as they are free of him and they from him.

Let us take the second matter he relates. That all *mujtahids* in one time agreed on a matter. Well if that is the case, then their claim that *Muhammad Ibn Abdul-Wahhab* is a heretic is a lie against Allah, and lie against the *awliyyah* of Allah and a lie against the ummah since there are scores of *ulema* who said quite the opposite affirming him to be *Shaykhul-Islam* some of whom are from the *mujtahidoon* *Imaams*. So their saying that there is *ijma* on his hereticalness is a lie straight from *Iblees* himself since *Ibn Abdul-Wahhab* anniated the mission of *Iblees* and his chief *awliyyah*.

c. As for the last remark of *Zahawi*

they have declared disbeliever any Muslim who says "There is no god but God and Muhammad is the Messenger of God" other than themselves because Muslims visit the graves of prophets and *awliya*, and ask God for something for the sake of a prophet.

That right there is a quandary that he puts his reader in. He disguised the shirk and kufr of such people with a legislated act, that being to ask Allah alone for the sake of a prophet.

Firstly, it is a salafi asl that we ask Allah for the blessing of the prophet Muhammad salallahu alaihi wa salam. It is narrated in the saheehayn and elsewhere that the prophet narrated that “If you ask Allah to grant me Waseela (a station in jannah) then I will intercede for you on the day of judgement” which is an extract from a longer hadeeth. Thus we are obligated by necessity to send salaah upon the prophet Muhamamd and there are too many numerous proofs in this regard. So his statement is an outright lie that people (muslims)

Who do this are made takfeer of by “wahhabies”

However where the quandary begins is his disguising the shirk done at the graves under the garment of this blessed and noble sunnah. Indeed the qubooriyyoon (grave worshippers) do not ask Allah at all for this. Wallahi they don’t. Rather the situation is reversed. The statement should have been “they ask the prophet (and whoever else they consider a wali) something for the sake of receiving the Baraka of Allah. They ask a portion of creation for the dispense of Allah’s pleasure and forgiveness and acceptance to jannah through their shafa’a and have the audacity to call that the “waseelah” that was spoken of in the Quraan

“Oh ye who believe, seek the means of approach to Allah” while the salaf of this nation had an entirely different view and understanding on what the implications of this ayah meant.

So az-Zahawi continues with his attack on ahlu-sunnah

Furthermore, Wahhabis consider seeking the intercession of the Prophet after his death an act of disbelief (*kufr*) even though a consensus allowing it is in place

Oh really. I guess the Imaams prior to his existence lied to us when they have relayed the following.

ash-Shaikh Fakhrudddeen Aboo Sa’d ‘Uthmaan al-Jiyaanee ibn Sulaymaan al-Hanafee said in a treatise of his: “Whoever thinks that any dead person has any control over the affairs besides Allaah, and he believes that, then he is an Unbeliever.” This is what is mentioned in Al-Bahrur-Raaqi.

al-Qaadee Hameeduddeen Naakoree al-Hindee said in at-Tawsheeh: “From them are those who supplicate to the prophets and the pious when they have a need or are in distress, believing that their spirits are present and hear their call and know of their needs. This is vile shirk and clear ignorance, Allaah, the Most High, says:

“And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?”

In al-Bahr (3/94) there occurs: “If such a person marries, attesting his belief in Allaah and His Messenger, then the marriage is not correct. Rather he is an Unbeliever due to his belief that the prophet () knows the Hidden and Unseen.”

Here is a clear salafi stance on the issue

Mahmoof Aloosi Sahib Roohul Ma'ani said about Tawassul of Sahabah :

“ That one seek Du'a, Shafa'ah, so the Tawassul and Tawajuh is in truth with his du'ah and his Shafa'ah, and this is from what is not forbidden, as for what is in language of a lot of people, that meaning is to ask Allah with his dhaat, and do Qasam on him with it, this is subject of dispute, and you have known words on it, and it has been put in Iqsam not legislated the saying of someone : “ O Allah, I ask you with status (Jahun) of Fulan” because this is not proven from any of the salaf that he invoked like that...

And Tahqiq of kalam in this topic is that istighathah from creation, and making him a waseelah in meaning of asking for his du'a, there is no doubt for its permissibility (thus negating what Zahawi attributes to salafis), if the one asked is alive, **and if the asked is dead or absent, then it is not hidden for the scholar that it is not permissible, and it is from the innovations that none of the Salaf did, and none of the Salaf came with this**, while they were most desiring people from creation to do good deeds...and Taj Subki insulted Al Majd (Ibn Taymiyah), as it is his 'adat, and said : “ And tawassul is Hassan, and Istighathah with Nabi saw to the Lord, and none from the Salaf or khalaf denied this until Ibn Taymiyah came, and he denied this, and deviated from Sirat Mustaqeem, and innovated.... (Al Aloosi answered) : “And you know that Du'a Mathoorah from pure Ahle Bayt and others from Aimah, there is not in them Tawassul with his Respected Dhat...**the one who claims a text, then he should present it**”

So I ask, where is this “Ijma” that az-Zahawi is claiming that this “shirk” he calls “tawassul” was something that he alledges that he Ummah was “built” upon. My sincere du'a to Allah is that Allah had allowed for az-Zahawi to have an end like that of his ash'ari forefathers, like ar-Razi, Shahrastaani, Ibnul-Juwainee, Imaamu-deen al-Waasiti, Abu Hasan, and other mutakalimoon whom were granted the greatest mercy of Allah, the ability to recognize their error and REPENT before their death.

It is true as haafidh Ibnu-Salaah has mentioned, that the Mutakalimeen are in an absolute state of bewilderment. Whoever examines the bafflement of the mutakalimoon knows the very truth about what Shaykhul-Islam Ibnu-Taymiyyah said when he said

"They have been given intelligence but have not been given integrity, they have been given acumen but have not been given knowledge, they have been given hearing, sight, and hearts and then he quotes the ayaah

"We gave them hearing, sight, and hearts, but heir hearing, sight, and their hearts did not benefit them in the slightest because they denied the revelations of Allah and so they were encompassed by that which they mocked at" (auraatu-Ahqaaf 46;26)

Apparently, from all of the above words, it is no wonder az-Zawahi made all of the above blunderous statements about ahlu-sunnah wal-jama'ah rahimahullah.

So az-Zahawi continues with a long passage of something of an issue that absolutely has no bearing on

1. reality; with regards to what he attacks us for
2. casting someone as deviant

3. the reality of what he is discussing is itself differed upon from many scholars in every era of muslim history, hence rendering what he has to be said as nothing more than “an opinion” rather than an established fact

Ijtihad is the agreement of the mujtahids of the Muslim community in a certain generation on a matter of religion or dogma. A corollary to this is that consensus on any matter is absent after the disappearance of a generation of mujtahids. While this is the case, one knows that if no consensus has been agreed upon, there exists a possibility in each generation of reaching a settlement on questions about which a clear ruling in Qur'an and Sunna is absent and which mujtahids of the past have not discussed.

Consider these examples. A man hears it said that the earth is moving around the sun. Without thinking, he says: "If the earth is moving around the sun, then my wife is divorced," since there is no clear evidence in Qur'an and Sunna for affirming the earth's movement around the sun. The ulama of the Muslim community therefore need to make a clear pronouncement regarding this question. Hence, their consensus regarding the earth's motion does not exist until a question like this is settled.

Or, suppose a man fasts, riding in a balloon in the air before the setting of the sun and he is lifted into the air until he arrived at the height of ten thousand miles. Then the sun sets on earth and the people on land break their fast but the sun is not absent from his eyes when he is in the air by reason of the earth's roundness. Is it permitted for him to break fast and it is obligatory for him to pray salat al-Maghrib? This is an example where there is no clear ruling upon in Qur'an and Sunna. It follows, then, that the ulama of a generation must clarify a judgment of things like this and agree upon it. And what we say agrees with Imam Ghazali's definition of ijma`. He defines it as agreement of the community of Muhammad (s) upon a certain matter and what is meant by agreement is the manifest and unhidden agreement of its ulama.

Those that deny *ijma`* claim: the occurrence of such a consensus is impossible. They deduce evidence for their denial by arguing that agreement of the ulama presupposes their being equally placed with regard to the legal situation in question. Their being scattered in remote countries over the face of the earth precludes this. We refute this objection by rejecting the reasoning that the ulama's being spread abroad is an impediment to their agreement in view of the (unconditional) strictness of their scrutiny of Shari'a evidences.

As I noted above, none of this even warrants a reply for this is a non issue and has no relevance to the topic, and if it did, the matter itself is disputed about even among the very scholars he himself claims to follow and regard highly of.

So he continues

Those rejecting *ijma`* claim further that agreement is based either on an indication (*dalil*) in the sources which is decisive (*qat'i*) or on a speculative one (*ẓanni*). Both, they say, are invalid.

A baseless slander. Of course nothing could be more expected from the il-informed

And yet again he goes on a rant getting all philosophical of which there is no real absolute stance from anyone on the issue.

The decisive indication is invalid because, they say, if it were existent there would be no need for recourse to agreement in the first place; and the speculative indication is invalid because agreement on a ruling is impossible since temperaments differ and points of view differ out of natural habit. Our answer is a rejection of both their objections. Regarding the decisive indication there is no need of transmitting it since consensus is stronger than it, and for the elimination of difference entailed through its transmission. With regard to the speculative indication, their objection does not stand up because of the possibility of consensus being too obvious for either differences of temperament and/or point of view to prevent it. Only in what is minute and obscure lie impediments to reaching consensus.

In further objection, they claim: Even if we grant establishment of consensus in itself, then knowledge of their agreement would still be impossible. They argue that in the habitual course of things there is no chance of affirmation of a legal ruling concerning this thing or the other declared by every individual member of the ulama in the world. Likewise, they argue that in the habitual course of things transmission of a consensus is impossible because its transmission from single individuals is not conveyed and the consensus does not issue in practical application. One simply cannot conceive of a thing being so widely known that lying about it is impossible (*tawatur*) -- they claim -- inasmuch as such a situation would involve the necessary equaling out of points of view on a given state of affairs with the result that pro and con positions and a middle position would be unfeasible. Moreover, it is unlikely that people informed of something so well-known that lying about it is impossible to have seen and heard all the ulama in every country and in that fashion to have transmitted it from them, generation to generation, until it reaches us.

To both their arguments there is one answer. Its procedure consists in causing one to doubt that there exists a conflict with what is necessary. For it is well known in a decisive manner that the Companions and the Successors reached a consensus on the priority of a decisive indication over a speculative one and that this is the case only by reason of its being established with them and its transmission to us. Furthermore, *ijma`* constitutes a proof in the view of all the ulama except the Mu'tazilite al-Nazzam and some of the Khawarij. The proof of its evidentiary nature (*bujiyya*) is that they agree upon the decisive certainty of the error of contradicting *ijma`*. *Ijma`* therefore counts as proof in Shari'a legislation because custom transforms the agreement of a number of many recognized ulama from the status of non-decisive to the status of decisive certainty in a matter pertaining to the Shari'a. By virtue of custom the implication of a decisive text necessarily counts as decisive indication that to contradict *ijma`* is error.

On this point, no one says here that there is affirmation of *ijma`* by *ijma`* nor affirmation of *ijma`* by a decisive text whose establishment is itself dependent on *ijma`*: that would be to reason in a circle. We are saying: what is being claimed is that the fact of *ijma`* itself constitutes a proof for *ijma`*. What establishes this is the existence of a decisive text indicated by the existence of a formal consensus, which custom precludes were it not for that text. The establishment of this formal consensus and its customary indications pointing to the existence of a text are not dependent upon the fact that *ijma`* constitutes a proof. This is because the existence of such formal consensus is derived from *tawatur* -- what is known as true beyond doubt so that the possibility of people's collusion on a lie is precluded -- and because the formal evidence indicating a text is derived from the custom.

Now, we come to a fundamental. He states

Among the evidences for the probative value of ijma` is the Prophet's statement, on him be peace:

"My community will never agree on error (*al-khata'*)."

The content of this hadith is so well-known that it is impossible to lie about it (*mutawatir*)^{fit} simply because it is produced in so many narrations, for example:

"My community will not come together on a misguidance",^{fit}

"A group of my community will continue in truth until the dawning of the Hour";

"The hand of God is with the congregation (*al-jama`a*)";

"Whoever leaves the community or separates himself from it by the length of a span, dies the death of the Jahiliyya (period of ignorance prior to Islam)",^{fit}

and so forth. As for the solitary hadiths (*ahad*) involved, even if they are not widely attested, they possess value equivalent to the widely attested hadith and, indeed, positive knowledge results from them just like stories we hear relating the courage of Imam `Ali and the generosity of Hatim.

This is part of the deceptively developed nature of the people of falsehood and their defence for it.

It is of no doubt that we, salafis, accept and understand this hadeeth.

The problem lies in their half acceptance and deficient understanding of the hadeeth

What is established about it is that

1. the ummah cannot unite upon error, meaning in the context of what he means and
2. the ummah cannot unite upon error.

As long as az-Zahawi's theological views remain and as long as these same mutazili views remain in his followers as well, then the ummah will not ever, just as the hadeeth indicate, unite in unity until they leave the falsehood that they are upon. Once that is accomplished, then unity will be able to be achieved. This "other" side of the hadeeth in its understood meaning is something that is completely rendered absent on the ashari/sufi side of things.

The deniers of the evidentiary nature of ijma` use as proof the verse from the Qur'an: "And We reveal the Scripture unto thee as an exposition of all things" (16:89). Then they say that there is no reference for the exposition of legal rulings except the Qur'an. The answer to them is this does not preclude that there can be something other than the Book also exposing matters; nor does it preclude that the Book can expose certain things by means of the ijma`. If it did, we would wind up with external meanings which nevertheless do not oppose the decisive texts.^{fit}

I believe the words I quoted from Ibn taymiyyah above is a clear enough indication this futile claim.

Let us review the rest of his escapade a little further in his next section

7: 'The Wahhabis'

Denial of the Principle

of Analogy (*Qiyas*)

Wahhabis reject analogy (*qiyas*) in legal reasoning just as they reject consensus. By rejecting it, however, they only intend to discredit the authority of those truly capable of independent reasoning in deriving legal rulings in the Muslim Community, that is, the mujtahids of the four recognized schools of Islamic law. The Wahhabis allege that the mujtahids cast aside the Qur'an and Sunna and operate only on the basis of their personal opinions to the point of criticizing the Imams of the Umma for using *qiyas* as a proof in Shari`a. They denounce by saying that the Imams believe that the religion of Islam is deficient and that they complete it by reasoning like of *ijma`* and *qiyas*. For this, they cite the Qur'anic verse: "This day I have perfected for you your religion" (5:3). They say we find whatever is necessary for life clearly stated in the Qur'an. So what need do we have for *qiyas*. The texts take in the whole of life's eventualities, they claim, without need of derivation (*istinbat*) and analogy.

As for his first blunder that we reject *qiyaas*, this is taken from nothing but the Saudi Salafi Mujtahid Imaam Abdur-Rahman Bin Naasir as-S`adi al-Hanbali in his treatise on Usoolul-Fiqh

Chapter 7

As for the *ijmaa`* (consensus): it is the agreement of the mujtahid Scholars upon a new judgement. So, whenever we are certain about their *ijmaa`*, then it is obligatory to turn to it, and it is not lawful to oppose. It is necessary that any *ijmaa`* be rooted in the evidences of the Book and the Sunnah. As for *qiyaasus-saheeh* (correct and sound analogy): it is linking a subsidiary branch with its root, due to a common Illah (effective cause) between them. So whenever the Lawgiver indicates a matter, or describes it with a particular *wasf* (characteristic); or the Scholars deduce that the ruling has been legislated because of that particular *wasf* (characteristic), then if that particular *wasf* (characteristic) is found to exist in another issue, which the Lawgiver has not legislated any particular ruling for - without their being a difference between it and the texts - then it is obligatory to link the two in their ruling. This is because the All-Wise Lawgiver does not differentiate between matters equivalent in their characteristics, just as He does not join between dissimilar and opposing matters. This sound and correct *qiyaas* (analogy) is al-Meezaan (the Balance) which Allaah sent down. And it is inclusive of justice, and it is that by which justice is recognised.

Qiyaas is only resorted to when there exists no text. So this asl (fundamental principle) is turned to when there exists no other source. And qiyaas supports the text. Thus, all that the texts that the Lawgiver has given rulings to, then they are in agreement with qiyaas, not in opposition to it.

This completely refutes his rambling of our alledged “rejecting ijma” and of course his accusation of our alledged “rejection of qiyaas”.

Again in Chapter 3, he states

The adillah (evidences) that fiqh is derived from are four:-

The Book and the Sunnah, and these two are the foundation by which the mukallafoon (the morally responsible) are addressed, and upon which is built their Religion. **Then ijmaa' (consensus) and al-qiyaasus-saheeh (sound and correct analogy)**, these two are derived from the Book and the Sunnah. So fiqh - in its entirety - does not leave the realms of these four usool (fundamentals).

The majority of the important ahkaam (rulings) are indicated to by these four adillah (evidences). They are indicated to by the nusoos (texts) from the Book and the Sunnah; and the Scholars have ijmaa' (consensus) about them, and they are indicated to by qiyaasus-saheeh (sound and correct analogy); because of what they entail of benefit, if it is a command; or what they contain of harm, if it is a forbiddance. Very few of the ahkaam have been differed over by the Scholars. In such cases the closest of them to the truth is the one who correctly refers back to these four usool.

Again, this completely refutes his rambling of our alledged “rejecting ijma” and of course his accusation of our alledged “rejection of qiyaas”.

And then he audaciously states with full absurdity the following.

It is amazing that the Wahhabis, for the sake of calumny against mujtahids who accept qiyas themselves, proceed to toy with the word of God and verses of Qur'an and manipulate them, changing them from their correct meaning and interpreting them according to their own passion and whim

This is nothing but utter hypocrisy on his part. He accuses us of this! ou are the one manipulating Gods words to fables that have not been mentioned in the quran, you are the one who partakes in t'awil of Allah's precious names and Attributes, You are the one who partakes in this unIslamic science of kalaam and invent fables about Allah. You are the one that crams God's ACTIONS into your world of “substance” and “accidents” of which you have no predecessor before you from our salaf. You're the one going to seek tabbaruk and tawassul at

graves for which no one before you ever in the history of islam among our salaf ever dreamed of understanding. You people are the ones that have twisted the text, like for example the hadeeth of maalik dar, for deceptively applying it to going to the graves for tawassul. You are the ones who have satanically misconstrued the ayaah “And seek the means of approach to Him” to mean something other than what the vast majority of Imaams of ahlu-sunnah, if not all, have laid down with regards to how that verse is understood. You are the ones who invent the kufr of kalaam nafsi for Allah, which basically entails that Allah does not speak because He CANNOT speak, therefore He is “eternally speaking”, thus becoming like your heretical fathers the jahmiyyah. You are the ones that say The Quran is not the speech of Allah. You are the ones who deliberately forsake the rulings of our prophets for the whims of your own people and your making halal haraam and making haraam halaal and forcing the people to take a madhaab and accusing them of apostasy for not doing so. You are the ones that Ibn taymiyyah described as “mubadiloon” changers of the shari’ah of lalah azawajal. You dare to impugn us of this blasphemy, and your whole lot are the masters thereof, la hawla wala kuwata ila billah.

And yet they have no interpretation of the superficial sense of the verses of the Qur'an that does not disparage the Creator -- in keeping with their literalism according to which God is established firmly on His throne and has hands and a face. They say that the mujtahids operate according to their own opinions, even though they go so far as to allow the ignorant riffraff of those possessing their faith to comment upon the Word of God according to their own limited understanding.

As Ibn taymiyyah says, nothing but bewilderment.

And then he rants on under the assumption that “we reject qiyaas” so he states

Qiyas is the equating of the branch with the root with respect to the cause of the legal ruling. Its essential elements are four:

- (1) the original root which is the object of comparison;
- (2) the branch or subsidiary case being likened to root;
- (3) the ruling governing the root;
- (4) the general attribute which is the aspect under which the comparison is being made.

The legal ruling of the new case is not an essential element of it since it is the fruit of the analogy and its consequence. An example of analogy is when we say a drink made of fermented figs is an intoxicant, then it is forbidden by analogy to wine by the evidence of the statement: "Wine is prohibited".^{ft1}

- (1) The original case is wine, that is, the object of comparison.
- (2) The new case which is like it is the drink made from fermented figs which is what is

being compared to the wine.

(3) The legal ruling in the original case is prohibition.

(4) The general attribute is intoxication.

Analogy counts as a proof because the Companions had acted by it repeatedly despite the silence of the others. In a case like that the silence is the agreement of custom because of Qur'anic command: *fa`tabiru* -- "Consider and reflect!" (59:2). It is well known that "consideration" consists of making an analogy of one thing to another which is not an exception.

But since this shubha was removed and proven that he is only ranting based on this shubha, then whatever he states therein is of no value and rendered null and void.

8: Their Denial of *Taqlid* and of the *Ijtihad* of Past Sunni Scholars

Since the statements of the Mujtahids of the past -- may God have mercy upon them -- and the established religious rulings to which they have arrived clash with what the deviant sect of Wahhabis have devised in the way of unwarranted innovation, that sect deemed it a necessity to deny the validity of their *ijtihad*, reject the soundness of their opinions, and declare whoever followed their opinions to be an unbeliever. The result of this is that they have the freedom of action to establish themselves far and wide and to scream and play with the religion just as their passions dictate. Thus, they pave the way for founding the basis of their clear misguidance. For if they did not deny the *ijtihad* of the Mujtahids of the past, then their application, in accordance with their whim, of the verses of the Qur'an revealed concerning idolaters to Muslims and to those who make their petitions to God for the sake of the honor of His Messenger and respect of the saints (*awliya*) could not have been brought to pass. That is because they focus on what no Mujtahid said in the first place and what none of Imams of the Religion accepted.

Here is the actuality of his misguided notion about taqleed and the reality of the scholars in their ruling concerning it. And if comes from scholars who came before the "wahhabi" sect as he likes to erroneously label

This issue that az-Zahawee mentions is a classical blunder made by many various ignorants who feign knowledge worldwide. It is primarily based on their misconstruence of Ibn Rajab aal-hanbali's statement about it. So now it is wajib for sunni's to clarify this trap of shaytan

Misconceptions About Ibn Rajab's Position:

There are some from the contemporaries who claim that Ibn Rajab in his book '*al-Radd 'ala Man Ittaba'a Ghair Madhahib al-Arba'ah*' (Rebuttal of those who follow other than the four Madhabs), obliges the layman to adhere to a Madhab. However, the book does not even deal with the aforementioned issue, for in no place does Ibn Rajab speak about obliging the layman to stick to a Madhab; rather, his book is a general advice to some of his contemporaries amongst the jurists who, according to him, did not reach any level of *Ijtihad*, while they also freed themselves from Taqleed, and began to issue verdicts that fall outside of the four Madhabs. This also corresponds to what Ibn Taymiyah said that the truth generally does not fall outside the four Madhabs, while in very few issues, it may fall outside of the four Madhabs **according to the**

correct opinion.

Nor is it correct to understand from the book that Ibn Rajab condemns anyone who opposes the Imam of his Madhab, or claims Ijtihad. This is because Ibn Rajab says in the same book (page 25-26), that in spite of the four Imams and their Madhabs, people have appeared, claiming Ijtihad and do not make Taqleed of any of the Imams; and amongst them are those who are truly Mujtahids and those that are not. What further supports this is that we find Ibn Rajab describing Sheikh al-Islam Ibn Taymiyah as a "Mujtahid" in his Dha'il Tabaqat. In fact, even Ibn Rajab himself did not adhere to his Madhab in every issue, for he was also known for his verdict on three Talaqs only occurring as one (as mentioned in al-Jawhar by ibn al-Mabrid), an opinion which falls outside of the four Madhabs, which he later left for the majority opinion.

(See Principles 314-317, al-Wadih 162, Majmu'ah 20/161, Mawsu'at Ahl al-Sunnah 2/988-992, I'lam 6/203-205, al-Mustadrak 2/250, 251, Tasmiyat al-Muftin 72)

The Opinion of the Majority: The Layman Has No Madhab:

This is the opinion of the majority of the Malikis, Shafi'is and Hanbalis, according to Ibn Taymiyah.

It is also widely reported in Shafi'i sources, that Abu al-Fath al-Harawi - from the students of al-Shafi'i - said: "The Madhab of the generality of the followers (of al-Shafi'i), is that the layman has no Madhab. Hence, if he finds a Mujtahid, he makes Taqleed of him; and if he is unable to find one, but finds instead one who is well-acquainted with a Madhab, he makes Taqleed of him"

Al-Imam al-Nawawi says: "What is dictated by the evidence is that a person is not obliged to adhere to a Madhab; rather he should ask whoever he wishes."

Ibn Qawan al-Shafi'i says in his al-Tahqiqat, "The truth is that it is not incumbent to adhere to a Madhab; Rather, a person should ask whoever he likes, but without seeking allowances (tatabbu' al-rukhas)."

Mulla 'Ali al-Qari al-Hanafi says (as reported by al-Ma'sumi): "It is not obligatory upon anyone from the Ummah to be a Hanafi, or a Maliki, or a Shafi'i, or a Hanbali; rather, it is obligatory upon everyone, if he is not a scholar, to ask someone from Ahl al-Dhikr (people of knowledge), and the four Imams are from amongst the Ahl al-Dhikr."

Ibn al-Humam al-Hanafi says in his Tahrir (as quoted by al-Ma'sumi): "Adhering to a particular Madhab is not obligatory, according to the correct opinion, since nothing becomes obligatory, except that which Allah did not oblige upon anyone; and Allah and His Messenger and His Messenger anyone to adhere to the Madhab of any particular individual from the Ummah, to make Taqleed of all that he says and to leave the sayings of everyone else. Surely, the blessed generations passed without obliging anyone to adhere to a particular Madhab."

This is also the opinion of some of the leading Hanafi jurists of modern times, such as 'Abdul-

Fattah Abu Ghuddah - may Allah have mercy on him, (see his comments on al-Ihkam by al-Qarafi p. 231) in addition to Al-Zuhaili who says in his Usul al-Fiqh al-Islami 2/1166 that this is the correct opinion. He further adds, in the footnote of the same page, about the layman, that: "It is not correct for him to have a Madhab, even if he adheres to it."

Ibn Muflih al-Hanbali, in al-Furu', mentions the difference of opinion amongst the Malikis and Shafi'is, saying: "It not being obligatory is the most famous opinion". Al-Mardawi comments: "And this is the correct opinion".

Ibn al-Najjar al-Hanbali says: "A layman is not obliged to adhere to a Madhab..."

Ibn al-Qayyim says: "This is definitely the correct opinion, since there is nothing obligatory, except that which Allah ﷻ made obligatory. And never did Allah or His Messenger ﷺ and His Messenger obligate anyone to adhere to the Madhab of one of the Imams, to make Taqleed of one and leave the others."

Ibn Taymiyah says: "If a Muslim faces an event without precedence, then he should ask the one he believes issues verdicts in accordance with Allah's and His Messenger's Shari'ah, irrespective of which Madhab he is from. It is not incumbent upon any Muslim to make Taqleed of a particular person amongst the scholars in everything he says" - to his words - "For one to follow someone's Madhab due to his incapacity to find out the Shar'i ruling from other than him, then that is only permissible, and not something obligatory upon everyone if it becomes possible for one to obtain the knowledge of Shar' through different means. In fact, everyone is obliged to fear Allah to his utmost, and seek the knowledge of what Allah and His Messenger have ordained, so that he may perform the ordered and abstain from the prohibited."

He also says: "There are two opinions [with regards to this issue] amongst the followers of Ahmad, as well as amongst the followers of al-Shafi'i, and the majority from both groups do not oblige [adherence to one of the Madhabs]. And those who oblige it say: If one adheres to a Madhab, it is not possible for him to oppose it, so long as he is an adherent, or as long as it does not become clear to him that another Madhab is more worthy of being followed."

He then discusses the issue of changing Madhabs and saying that if one changes his Madhab for worldly reasons, or merely seeking allowances, then that is, without doubt, condemned; it is like the companion who was known as 'the migrant for Umm Qais', who migrated from Makkah to Madinah to said: "Indeed actions are based on marriage a woman, about which the Prophet intentions...". As for the one who changes his Madhab due to religious reasons, or leaves an opinion in his Madhab when opinion of another Madhab appears stronger to him, then that is not only praiseworthy, but also obligatory, as no one has the right to oppose the verdict of Allah and His Messenger

Hence, our conclusion is that, it is not obligatory on a layman to follow a Madhab, but it is still allowed for the one who finds no way but this, to obtain Allah's ruling on an issue.

Prohibition of Devising Opinions and Following Allowances:

By 'devising opinions' (Talfiq), we mean the practice of selecting various opinions in a particular issue from the different Madhabs and combining them, such that the end result is

considered invalid in the sight of all the Madhabs. An example of this would be for a person to wipe only a part of his head in Wudu, in accordance with the Shafi'i opinion, and then to touch a woman, while believing that does not break Wudu, following the Maliki opinion. Such Wudu, however, is invalid according to both Malikis and Shafi'is, because the Malikis believe in wiping the head in its entirety, whilst the Shafi'is believe that to touch a woman, even without desire, breaks one Wudu.

Although the majority of the latter scholars from the Malikis, Shafi'is and Hanbalis prohibit Talfiq absolutely, most of the Hanafis allow it. They argue that the phenomenon of Talfiq did not exist at the time of the Companions, as there were many occasions where a Companion would be asked about an issue yet he would not forbid the Mustafiq from seeking Fatwa from other than him. Albani al-Husaini mentions many examples from the four Imams and their followers of practicing Talfiq, not to mention praying behind each other, in spite holding different opinions concerning the conditions of Wudu. In addition, many times a layman would ask numerous Muftis, without knowing the Madhabs they adhered to, about different aspect of prayer, which may often result in Talfiq, yet none considered their acts of worship to be invalid.

However, those who permit Talfiq, do not allow all of its types, and moreover, they stipulate further conditions. Therefore, the type of Talfiq they deem to be prohibited is when the end result in and of itself is Haram, such as the consumption of alcohol or fornication. An example of this is for a person to marry without a guardian, following the Hanafi opinion, and without any witnesses, following the Maliki opinion; The end result of such Talfiq is marrying a woman without guardian nor witnesses, which is essentially fornication, an act clearly forbidden by all scholars. Another type of prohibited Talfiq is that which is prohibited due to additional factors; for example to deliberately hunt out the most lenient opinions from the Madhabs, without any need or excuse. This is very brief discussion of the issue of Talfiq, and if the reader desires to know more of the issue, then the best resource would be Albani al-Husaini's book "Umdat al-Tahqiq Fi al-Taqlid wa al-Talfiq".

Following allowances (Tatabbu' al-Rukhas) is for a person to "pick and choose from every Madhab the most lenient opinion for himself", as stated Ibn Qawan al-Shafi'i. That is, as Imam Ahmad said: "If a person were to act on the opinion of people of Kufa in [permissibility] of Wine (Nabidh), and the opinion of people of Madinah in [permissibility] of music, and the opinion of the people of Makkah in [permissibility] of temporary marriage (mut'ah), he would be considered a Fasiq". Sulayman al-Taimi said: "If you were to take allowances of every scholar, all the evil will be gathered in you".

The one who seeks and follows allowances is considered a Fasiq, according to the correct opinion, which has been expressed explicitly by Ahmad (nass), as well as an opinion amongst Shafi'is. Ibn Taymiyah says that if it is allowed for the layman to make Taqleed of whomever he wishes, then what the statements of our [Hanbali] scholars indicate is that it is not permissible for him to seek and follow allowances in any circumstance. Al-Mardawi says that: "Ibn 'Abdil-Bar mentioned consensus (Ijma') on this issue, and such a person is regarded to be a Fasiq in the opinion of Ahmad - may Allah have mercy upon him - as well as others". Although the consensus mentioned by ibn 'Abdil-Bar is not definitely established, the prohibition of following allowances remains to be the opinion of the vast majority of the scholars. Even the minority who permit it - that is, the majority of the Hanafis - only do so in certain situations,

such as a person facing extreme hardship, or a person affected with constant whispering from the devil (wiswas). This is understood from the statement of al-Zuhaili in the section on the occasions when Talfiq is prohibited: “Tatabbu’ al-Rukhas (following allowances) intentionally, that is, for one to deliberately select the most lenient opinion from every Madhab without any necessity or excuse, is forbidden, in order to prevent the means (Sadd al-Dhara’i) which would absolve one of their Shar’i responsibility.”

However, the correct opinion - and Allah knows best - is that which has been favoured by the majority of the scholars, namely, that Tatabbu’ al-Rukhas is forbidden under all circumstances; since a Muslim is obliged to follow the orders of Allah, and not merely the most lenient opinion, for that entails following desires, and not revelation.

Point of Benefit:

Those who oblige every layman to make Ijtihad and abandon Taqleed usually use statements of the four Imams that indicate absolute prohibition of Taqleed in support of their position, such as the statement of Abu Hanifah: “It is not allowed for anyone to follow our opinion if he does not know from where we obtained it”; or that of Malik: “I am only a human being, who is correct and errs. Hence, look into my opinions, and all that which corresponds to the Book and the Sunnah, follow it. And all that conflicts with the Book and the Sunnah, leave it”; or that of al-Shafi’i: “If you find in my book that which opposes the Sunnah of the Messenger of Allah then follow the Sunnah of Allah Messenger of Allah and leave what I said”; or that of Ahmad: “Do not make Taqleed of me, nor Malik, nor al-Shafi’i, nor al-Awza’i, nor al-Thawri. Rather take from where they took”.

All these statements are correct, but they were not intended for every layman, rather they were addressed to the students of these Imams, while barely any of them was a Mujtahid Mutlaq. They were, however, able to derive rulings from the sources of Islam and assess and evaluate evidences. In this regard, Sheikh Taqi al-Din Ibn Taymiyah says: “[Imam Ahmad] would order the layman to ask (yustafti) Ishaq, Abu ‘Ubaid, Abu Thawr, Abu Mus’ab, whilst he would forbid the scholars from his followers, such as Abu Dawud (the compiler of Sunan), ‘Uthman ibn Sa’id, Ibrahim al-Harbi, Abu Bakr al-Athram, Abu Zur’ah, Abu Hatim al-Sajistani, Muslim (the compiler of Sahih) and others, from making Taqleed of anyone from the scholars. He would say to them: You must refer to the sources, to the Book and the Sunnah.”

(See al-Manhaj 373-376, al-Tahqiqat 643-645, Majmu’ah 20/116, 124-126, al-Mustadrak 2/241, 258, al-Furu’ 6/492, al-Insaf 11/147, I’lam 6/203-205, Mukhtasar al-Tahrir 103, Hal al-Muslim Mulzam... 14, Rawdhat al-Talibin 11/117, Usul al-Fiqh al-Islami 2/1166)

The Opinion of the Minority: The Layman is Obligated to Follow a Madhab:

This is a minority opinion from the Malikis, Shafi’is and Hanbalis, and a weak opinion, unworthy of being followed, due to the following reasons:

a) There is absolutely no evidence from the sources of Islam - the Qur’an, Sunnah, consensus (Ijma’) and analogy (qiyas) - nor a statement from one of the four Imams in support of this position.

Ibn al-Qayyim says: “This is an ugly innovation, which was never claimed by anyone of the Imams of Islam, while they are the most high in ranking, and most respected, and the most knowledgeable of Allah and His Messenger oblige the people with that.”

b) The only argument used by these scholars is the principle of ‘blocking the means’ (Sadd al-Dhara’i) for the layman to pick and choose whatever he likes from opinions, and thereby, freeing himself from Shari’ responsibilities, resulting in chaos. However, the one who looks at this issue justly, realises that this is merely a case of extending Sadd al-Dhara’i beyond that which is necessary, like for one to prohibit the growing of grapes, in case people use it to make wine. Moreover, the Hanafis and Shafi’is - if they do not deny its use altogether - are extremely lenient in applying this principle, so how can they use this as a support for their position. On the other hand, most of those who do not oblige the layman, with that which Allah did not oblige him, explicitly forbid a layman from seeking and following allowances. Moreover, following allowances is as much applicable to a Mujtahid as it is to a layman, as is apparent from the opinion of al-Qadhi Abu Ya’la (see footnote #52) and therefore, obliging the layman alone with adherence to a Madhab is not a solution to the problem.

c) This opinion necessitates that a person may only ask a Mufti of his own Madhab, even if the Mufti of a different Madhab is more knowledgeable and pious, and the truth lies with him. This also makes unnecessary restrictions on the Mustafti and causes him unnecessary hardship.

Ibn Taymiyah says: “Sticking to a Madhab necessitates obedience of in all that he commands and forbids, and that is isother than the Prophet opposed to consensus (Ijma’).”

Ibn al-Qayyim says: “This opinion necessitates the prohibition of asking the scholars of Madhabs different to his, as it equally necessitates the prohibition of adhering to a Madhab similar to, or better than, that of his Imam, as well as other things that this approach entails, the invalidity of which points to the invalidity of the opinion itself. In fact, it necessitates that if he sees a text from the Messenger of Allah or an opinion of the four Caliphs, aiding someone other than his Imam, that he should abandon the text and the opinions of the Companions, and give precedence to the one to whom he attributes himself.”

d) Those who oblige the layman with Taqleed of a Madhab say that he must make Ijtihad in choosing a Madhab and then follow it. Moreover, Ibn al-Salah and al-Nawawi from the Shafi’is and Ibn Hamdan from the Hanbalis say that the layman should not simply pick and choose a Madhab as he wishes, nor should he incline to the Madhab of his fore fathers. Undoubtedly, this opinion obliges something on a layman which he is unable to accomplish, since, for a layman to be capable of comparing between Madhabs requires him to possess knowledge of the principles of each Madhab, as well as some background information on its founder, his companions, some of the major books, and generally how close each of the Madhabs are to the revelation, and this, as is apparent, is obliging the Muqallid with that which is far beyond his capacity. Moreover, a layman must also look at the Madhab predominantly followed in his land; for if a layman decides to make Taqleed of the Hanbali Madhab, because he believes it closest to the truth, whilst he is a resident in a country which is predominantly Hanafi, then his ‘Ijtihad’ in finding the most suitable Madhab will be pointless. Surely, the difficulty and inappropriateness of this methodology is only too obvious, as well as it being a divergence from what the layman is required to learn from the basics of the five pillars, to that which is of no benefit to him in this

world or the next.

e) From the evil consequences of obliging the layman to compare between Madhabs is the spread of sectarianism and fanaticism in adherence to a Madhab. One cannot but notice sectarianism amongst the scholars who oblige the layman to make Taqleed of one of the Madhabs. Hence, Ibn al-Salah al-Shafi'i, while discussing this issue, claims to simplify the process of choosing the right Madhab, by arguing that because al-Shafi'i came after the great Imams like Abu Hanifah, Malik and others, he was able to look into their opinions, compare and evaluate, nor was he followed by someone else of his calibre; therefore, it follows that his Madhab is more worthy of being followed. Then came al-Nawawi, who summarised the work of Ibn al-Salah and included it in his Majmu', using Ibn al-Salah's argument in preferring the Shafi'i Madhab. Then came Ibn Hamdan al-Hanbali, who relied much on Ibn al-Salah and al-Nawawi's work, except that he replaced 'al-Shafi'i' with 'Ahmad ibn Hanbal', and further refuted the Shafi'is in their preference of the Shafi'i Madhab over other Madhabs, arguing that since Ahmad was the last of the Imams, he was able to investigate into the opinions of Abu Hanifah, Malik as well as al-Shafi'i, and then compare and evaluate them; and since there is none after Ahmad of his calibre, it follows that Ahmad's Madhab is the most worthy of being followed!

Whereas the truth, as Sheikh Taqi al-Din Ibn Taymiya said, is that: "Most of the people speak out of conjecture and what the hearts desire, for they do not know the reality of the levels of Imams and Sheikhs, nor do they intend to follow the truth completely; rather, everyone's heart desires that he favours the one he follows, and so he prefers him (over other Imams) based on conjecture, even if he has no proof for that. Sometimes, it may even lead to quarrelling, fighting and disunity, which is something Allah and His Messenger prohibited."

Indeed, it led to wars amongst the Hanafis and the Shafi'is in Asfahan that resulted in the burning and destruction of the city as reported in Mu'jam al-Buldan 1/209. Hanafis and Shafi'is are known for their rivalry throughout Islamic history. It was their fanaticism, which lead some of Hanafis to say: "It is allowed for a Hanafi to marry a Shafi'i woman, but it is not allowed for a Shafi'i to marry a Hanafi woman. We regard them to be like the people of the Book". Another fanatic, who was a Hanafi, saw in a dream that the Shafi'is will enter paradise before the Hanafis, so he became a Shafi'i. Even Imams such as al-Juwaini, wrote a book insulting the Hanafi Madhab and obliging everyone to follow the Shafi'i Madhab, which al-Kawthari - the "Abu Hanifah fanatic" - rebutted, insulting the Shafi'i Madhab; indeed, in some books, he went further than that and would even cast doubt on his lineage (as he did in his Ta'neeb), while the Prophet explicitly considered such behaviour to be from the acts of Jahiliyah!

Amongst the examples Hanafi fanaticism is what Muhammad ibn Musa al-Hanafi (d. 506) said: "If I had the authority, I would have charged Jizya on the Shafi'is". Some Hanafis fanatics even claimed that 'Isa - peace be upon him - would rule according to the Hanafi Madhab upon his return. Another one of them claimed that al-Khidr would attend the lessons of Abu Hanifah in the mornings, and after his death, he would go to Abu Hanifah's grave to continue his lessons. Another one of them claimed that Allah called out to Abu Hanifah and said: "You and all those adhering to your Madhab are forgiven"!

Amongst the signs of such fanaticism in the ranks of the Shafi'is is what al-Nawawi reported from al-Isfara'ini, that a Shafi'i may not pray behind a Hanafi, due to the Hanafis not fulfilling

the conditions of Wudu as affirmed by the Shafi'i. Another Shafi'i, al-Subki, claims that Allah told him to adhere to the Madhab of al-Shafi'i in his dream.

Indeed, it was due to obliging every layman to adhere to a Madhab that once a Sunni Iran, was turned into a Shiite Iran, when the Iranian ruler, Kharabandah ordered the Iranians to adhere to the Shiite Madhab.

If this is the condition of the learned men amongst the jurists, then what is expected of the layman? Therefore, if the principle of Sadd al-Dhara'i is to be applied, then surely it is more worthy of being applied here, in order to prevent internal conflicts between Madhabs and for the promotion of unity.

f) A layman cannot be attributed to a Madhab, because a person's attribution to the Madhab must be based on reasonable links between a person and the Madhab. However, in reality, it is quite common for the layman to not even know the founder of the Madhab he might be attributing himself to, and therefore, such attribution is deemed senseless. Adherence to a Madhab is for those who take up the path of education by gradually learning the books of a Madhab, knowing the evidences and the methodology of deducing rulings according to the principles of a Madhab. As for attributing an ignorant layman to a Madhab, then that is nothing but oppression on that Madhab; for in how many instances, a person who claims to be following certain Madhab, is clueless about the opinions of the Madhab with regards to the basics of ritual purification (Taharah) and prayer. Furthermore, many laymen are, in fact, following their culture, while believing they are following their Madhab. Indeed, many of those who may attribute themselves to a Madhab, might not even be Muslims, if they are those who are drowned in sins that amount to Kufr or Shirk! So from what angle or perspective, or from what justice should a layman be regarded an adherent to any Madhab?

Ibn al-Humam says in his Tahrir (as reported by al-Ma'sumi): "...majority of the Muqallids say: I am a Hanafi, or a Shafi'i, while having no knowledge about the path of his Imam, hence, he does not become so by merely a claim. This is as if he were to say: I am a jurist, or an author; he does not become as such, by merely a claim, whilst he is far distant from the life of his Imam. Therefore, how can such attribution be valid, by merely a claim, and futile speech without any meaning?!"

Ibn al-Qayyim says: "A layman cannot have a Madhab even if he adheres to one, for the layman has no Madhab. This is because the Madhab is only for the one who has some insight and a way of deducing rulings, who also has insight into Madhabs befitting his level, or the one who studies a book in the applied Fiqh of that Madhab, and knows the verdicts of his Imam and his sayings. As for the one who has not accomplished any of that, yet says: I am a Shafi'i or a Hanbali, or other than that, then he does not become that merely by his claim. This is as if he were to say: I am a jurist, or a grammarian, or an author, he does not become one merely by a claim.

What makes it clearer is that the one, who says he is Shafi'i or a Maliki, or a Hanafi, actually claims that he is the follower of that Imam, adhering to his way. This can only be true for him if he were to tread his path in knowledge, understanding and deduction. As for one who is ignorant and distant from the life of the Imam, his knowledge and his path, how can his attribution to him be correct, with merely a claim, and futile speech in every sense?"

So az-Zahawee is apparently bent out of shape for our “opposition” to the majority, where is his and his followers allegiance to the majority on this very issue.

All of this misguidance is due to the unwarranted innovator Ibn `Abd al-Wahhab who displayed marked resemblance to those who claimed prophethood like Musaylima and Abu al-Aswad al-Anasi and other liars. For he was concealing in himself the establishment of a religion which imitated the pattern of those liars. But he feared to show people his lies unlike they who showed their lies. What he made appear to people he put in the guise of support of the Islamic faith while he painted this picture in people's minds that he simply wanted pure monotheism and that people had become idolaters. Thus, the jihad with people followed so that they might "return from their idolatry." Therefore, Ibn `Abd al-Wahhab claimed absolute ijtihad for himself and charged with error whoever preceded him belonging to the Mujtahids -- those great figures who dipped from the sea of knowledge of the Prophet -- and declared disbeliever their followers. He did not permit imitating the opinions of anyone other than himself, although he allowed anyone his of his ignorant followers to interpret the Qur'an in whatever mode their limited understanding gave them access, and to derive legal rulings from them on the basis of their weak grasp of its meaning. It was as though he permitted any one of his followers to be a mujtahid. Look at the way he played with religion and toyed with the Shari`a of the Faithful Messenger of God!

Understanding everything that he said throughout this risalah, one is easily lead and understand that this is nothing but pure wahm on his part, thats all!

And then he brings his his proofs for the conditions of ijtihaad which quite frankly is of no value to his research upon us as we have not opposed anything therein. He says

Conditions of Ijtihad

- (1) He must be a master of the language of the Arabs, knowing its different dialects, the import of their poems, their proverbs, and their customs.^{fit}
- (2) He must have a complete grasp of the differing opinions of the scholars and jurists of Islam.^{fit}
- (3) He must be a jurist himself, learned in the Qur'an, having memorized it and knowing the difference of the seven readings of the Qur'an while understanding its commentary, being aware of what is clear and what is obscure in it, what it abrogates and what is abrogated by it, and the stories of the prophets.
- (4) He must be learned in the Sunna of the Messenger of God, capable of distinguishing between its sound hadith and its weak hadith, its continuous hadith and hadith whose chain of transmission is broken, its chains of transmission, as well as those hadith which are well known.^{fit}

(5) He must be scrupulously pious in the religion, restraining his lower desires with respect to righteousness and trustworthiness, and his doctrine must be built upon the Qur'an and the Sunna of the Prophet. One who is missing in any of these characteristics falls short and is not permitted to be a Mujtahid whom people imitate.^{fit1}

Ibn al-Qayyim in *I'lam al-muwaqqi'in* does not permit anyone to make derivation from the Qur'an and Sunna as long as he has not fulfilled the conditions of ijtihad with respect to the Islamic sciences. A man asked Ahmad Ibn Hanbal: "If a person memorized a hundred thousand hadiths, is he a jurist (*faqih*)?" Imam Ahmad said: "No." He said: "Two hundred thousand hadiths?" Imam Ahmad said: "No." Three hundred thousand hadiths? Again, he said: "No." "Four hundred thousand hadiths?" Finally, he said: "Yes."^{fit1} It is said that Ahmad Ibn Hanbal gave legal answers on the basis of six hundred thousand hadith.^{fit1}

Know that people have agreed generation after generation and century after century that the Mujtahid Imams only derive legal rulings from the Qur'an and the Sunna after they have completely studied the Sunna and its sciences and the Qur'an with respect to its rulings and understanding, in a way unmatched by those who followed them in later times. On the contrary, the ulama, generation after generation, take hold of what they said, scholars of the caliber of al-Nawawi, al-Rafi'i, Taqi al-Din al-Subki, Ibn Hazm, Ibn Taymiyya, Ibn al-Qayyim, Ibn al-Jawzi, scholars like Fakhr al-Din al-Razi, al-Tahawi, al-Qasim, al-Qarafi: all were imitating the opinions of the Mujtahids and their followers, despite the fact that each one of these leading figures and those before them had delved deep into every category of the Islamic sciences. Yet and still, they knew that they had not arrived at the level of deriving law from Qur'an and Sunna independently. What's more, they understood their own limits. May God have mercy on the man who knows his measure and does not go beyond his proper level. So how is it possible for any one of us from this later time to derive law from Qur'an and Sunna and to cast aside the ulama who were capable of deriving law and whom both the elite and the masses of the Muslims agree on following?

No need for any sharh, it is clear that he views that we oppose the above, when in fact this is what we are in fact enjoining on his camp.

Ibn `Abd al-Wahhab's labeling disbeliever those who imitate the opinion of the Mujtahids of the past, as mentioned previously is only to initiate spread of his unwarranted innovation (*bid'a*) in our faith so that he may only consider Muslim those who follow him. Would that I knew what would happen if we supposed that past Mujtahids had gone astray, as Ibn `Abd al-Wahhab has claimed, and they had, indeed, gone astray. Would it be incumbent upon the common person to practice Islam while being unable to know how to derive legal rulings from Qur'an and Sunna with Ibn `Abd al-Wahhab having not yet been born to resolve the difficulty of their confusion and ignorance? I do not believe that he would have arrived at the temerity to say those people were living in the primordial state of natural religion (*fitra*) since they came in a time prior to a "renewer of religion"!

Again, pure wahm

The present writer knows that following an authority in matter of Islamic practice (*al-taqlid*) is necessary inasmuch as, ordinarily speaking, it is impossible that each individual Muslim reach the level of knowledge enabling him to derive legal rulings of the Shari'a directly from Qur'an when there is no plain meaning text and he is completely ignorant of the Arabic language like non-Arab people such as Persians, Kurd, Afghans, Turks, and others whose number increases beyond the number of Arabs, a fact obvious to any one with a knowledge of geography. The scholars of Islam have agreed that it is incumbent upon a person who has not reached the stage of ijtihad to follow and imitate the legal rulings of a mujtahid. For God has said: "Ask those who have knowledge (*Ahl al-dhikr*) if you do not know." (16: 43) and the Prophet said, on him be peace: "Did they ask when they did not know? For the only remedy of incapacity in such instances is to ask a question."

Yes, we do know and are fully aware of your and your parties opposition to the majority on this issue.

9: Their Naming Muslims Disbelievers (*Takfir*)

Wahhabis have pretexts for their doctrine to in order to construct a foundation for their unwarranted innovation in religion. One of them is to declare Muslims unbelievers. That is because Ibn `Abd al-Wahhab, as you know by now, has been seduced by the evil promptings of his ego into attempting to create a new religion by which he could obtain political leadership. However, when he saw that this could not be brought to pass in the land of Muslims -- for, in spite of their extreme ignorance, they held fast to the faith of Islam -- he created the innovation in Islam itself. Furthermore, when he saw that the matter could not be accomplished except after declaring Muslims disbelievers by using some semblance of Qur'anic evidence, he found that the only way to declare them unbelievers was through their calling on God by using their Prophet as a means (*tawassul*) as well as for the sakes of other prophets, awliya and pious persons. Likewise he levelled the same charge at those who vow or perform sacrifices for their sakes and perform other acts whose description I shall bring later. All these matters he considers worship of the Prophets and the saints. And since the Qur'an is jam-packed with clearly articulated verses to the effect that one who worships something or someone other than God, he is an idolater, Ibn `Abd al-Wahhab makes all monotheists idolaters because of the state of affairs just described.

Firstly, az-Zahawi acts as if he was the first person in the history of Islam to incorporate takfeer into the muslim creed when that has happened from the day the prophet salallahu laaihi wa sallam revealed to one of the companions the names of the munafiqeen. That has also happened when Abu Bakr and the rest of the companions called the people who decided to not pay zakaah (much less worship the graves) as apostates. Similar is the case throughout history of our ahlu-sunnah scholars in their takfeer of the zanadiqah munafiqeen like the ismaa'iliyyah, druze, nusayris, agha khaniyyah and some of the esoteric extreme baatil sufi groups in the middle ages, particularly those who followed al-Hallaaj and Ibn Arabi. All of this is of course centuries before Ibn Abdul-Wahhab's parents existed.

Secondly, as for az-zahawee's distorted view that he used their tawassul in order to justify takfeer, here is what Imaams greater in rank by which az-Zahawee does not reach their ankles in have said about tawassul and its actual connection withshirk, again bear in mind, much before, in fact centuries before Allah raised this noble servant and wali of His.

أنهم وزعموا ، وأكابرهم أنبيائهم صور على والأوثان الأصنام هذه وضعوا أنهم : عهاوراب الله عند لهم شفعاء تكون الأكابر أولئك فإن ، التماثيل هذه بعبادة اشتغلوا متى ، الأكابر قبور بتعظيم الخلق من كثير اشتغال الزمان هذا في ونظيره ، تعالى . الله عند لهم شفعاء يكونون نهم في قبورهم عظموا إذا أنهم اعتقاد على

Imaam Razi said in his tafseer

This right here is the is one of the utmost irrefutable realities against az-Zahawi and those who illogically adopt the same erroneous views such as him.

It is not fitting at all that anyone should supplicate to Allah except by Him, and using such supplications as have been permitted and ordered in the like of the Saying of Allah, the Most High

“From the vilest of evil acts and the greatest of innovations and the most severe inventions is the practice of the people of innovation that they mention Shaikh ‘Abdul-Qaadir al-Jeelaaanee, rahimahullaah, by saying: ‘Oh Shaikh ‘Abdul-Qaad ir al-Jeelaaanee grant us something for the sake of Allaah,’ and they misdirect their prayers to Baghdad, and many other practices.

These people are worshippers of others besides Allaah and they make a totally deficient and unjust estimate of Allaah. These ignorant people do not know that the Shaikh, rahimabullah, is not able to bring them an atoms weight of good, nor to remove an atoms weight of evil from them. Why do they call upon him for help and why do they seek their needs from him? Is Allaah not sufficient for His servants?! O Allaah we seek Your refuge from associating anything with

You, or honouring any of Your creation with the honour due to You.” They also state in al-Bazzaaziyyah and other books of religious rulings: “Whoever claims that the souls of the Shaikhs are present, and that they know what occurs, has become an Unbeliever.”

In Al-Bahrur-Raaqi, **al-Qaadee Hameeduddeen Naakoree al-Hindee** said in at-Tawsheeh:

“From them are those who supplicate to the prophets and the pious when they have a need or are in distress, believing that their spirits are present and hear their call and know of their needs.

This is vile shirk and clear ignorance, Allaah, the Most High, says:

“And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?”

Similarly, the one whom their whole ummah including their entire lot (these ash’aris, maturidis, and Sufis) to be the sultan of the ulema **Imaam al-‘Izz ibn ‘Abdis -Salaam** said in his treatise: **Al-Waasitab** (p.5):

“Whoever makes the prophets, and the scholars of the religion, intermediaries between Allaah and His creation, like the door keepers employed by earthly kings who come between them and their subjects, and thinks that they are the ones who raise up the needs of the creation to Allaah, the Most High, and that Allaah, the Most High, guides, gives provision and aid to His creation through them, meaning that the creation make request of them and then they in turn make request of Allaah, just as the intermediaries with earthly kings pass on the request of subjects to them, and the people ask them since it is not deemed correct for them to ask the king directly, and it is more beneficial for them to make their request to the intermediaries than to ask the king directly, since they are closer to the king.

So whoever deems them to be intermediaries in this way, **then he is a Kaafir and a mushrik**. His repentance is to be sought, and he either repents or he is killed. Such people make similarity (shirk) with Allaah; they take Him to be like His creation, and attribute rivals to Allaah...”

This, oh followers of az-Zahawee, is your past and our past. How ridiculous does your Imaam look, and those who blindly follow his batil, to assume satanically that Ibn Abdul-Wahhab was the FIRST one to make takfeer of something that the majority of this ummah has already done before even the existence of your own innovated madhaahib.

Likewise Shaykhul-Islam Ibnu-Taymiyyah said

‘Asking the dead or one absent, be he a prophet or anything else, is from them evil forbidden acts by the consensus of the Muslims... This is known by necessity from the religion of the Muslims, for none of them (the Companions) would ever say – when faced with difficulty or need – to the dead: ‘O Sayyadi so-and-so! I am in your protection, fulfil my need! As some of these Mushriks say to those whom they call from the dead and the absent’

Ibn Taymiyya also says in his rebuttal of al-Akhna’i:

‘Whoever calls upon other than Allah, or makes Hajj to other than Allah is also a Mushrik – to

his words – The objective here (is to establish) that these Mushriks who take those buried in their graves as intermediaries, are in fact taking them as associates, just as the idol worshippers take their idols as associates, call upon them and seek their intercession’

Ibn al-Jawzi in *Talbis Iblis* quotes Abul-Wafa Ibn ‘Aqil al-Hanbali saying that those who call upon other than Allah and ask the dead for their needs are *Kuffar*.

Ibn al-Subki, a bitter enemy of Ibn Taymiyya who refuted him in the issue of Tawassul Bida’i says: ‘(by seeking aid)... we are not asking other than Allah, nor are we calling upon anyone but Him. Hence, the one asked in such invocations is Allah alone who has no partners, while the one on whose behalf the question is made varies. This does not necessitate Shirk, or asking other than Allah. Likewise, asking by the virtue of the Prophet, is not actually asking the Prophet (directly), rather it is asking Allah (directly), by the virtue of the Prophet’. Meaning, if one were to ask the Prophet directly, it would be, not doubt, Shirk with Allah.

Ibn Muflih al-Hanbali says in *al-Furu’*, quoting Ibn Taymiyya: ‘If one takes between himself and Allah intermediaries, depending on them, supplicating to them and asking them (he is an apostate)’. He then follows this with the letter ‘Ayn, a symbol of Ijma’, meaning consensus amongst the four schools.

It states in *al-Iqna’* in the chapter of apostasy: ‘He (Ibn Taymiyya) said: If one takes between himself and Allah intermediaries, depending on them, supplicating to them and asking them (he is an apostate), by consensus’

Mansur al-Buhuti al-Hanbali says commenting on the above statement: ‘Meaning, he disbelieves, because that is like the actions of idol worshippers who would say: We only worship them so that they bring us closer to Allah

The similar rulings are found in *al-Insaf* of al-Mardawi, *Ghayat al-Muntaha* of Mar’i b. Yusuf, and in its *Sharh* by al-Ruhaybani.

Ibn Hajar al-Haythami al-Shafi’i, a detractor of Ibn Taymiyya also mentions this consensus, agreeing with it, in his work *al-I’lam bi qawati’ al-Islam*.

Since the Wahhabis have declared disbeliever all Muslims who differ with them, they have made their country the land of warfare (*bilad harb*). Then they have made licit the shedding their blood and seizing their property. Yet God, the Exalted, has said: "Surely, religion with God is the Surrender (*al-Islam*)" (3:19). And the Prophet has said: "Islam consists in testifying that there is no god but God and that Muhammad is the Messenger of God." Also, in the hadith of Ibn ‘Umar we find: "Islam is built upon five things: Testifying that there is no god but God and that Muhammad is the His servant and Messenger," to the end of the hadith. There is the hadith of the delegation of ‘Abd al-Qays: "I order you to believe in God alone. Do you know what belief in God alone is? It is to bear witness that there is no god but God and that Muhammad is the Messenger of God."^{fit} Ibn Qayyim said: "All Muslims agree that if the disbeliever says: There is no god but God and Muhammad is the Messenger of God, he enters Islam."

Know that to declare a Muslim a unbeliever is no small matter. The ulama, among them Ibn Taymiyya and Ibn Qayyim^{fit}, have agreed that the ignorant person and the one who makes a mistake in this community, even if what is done makes its perpetrator an idolater or disbeliever, and that person pleads the excuse of ignorance or that he made a mistake until a proof is explained to him in a lucid and clear fashion, a situation like such a person's is ambiguous.^{fit} The Muslim might have joined in him disbelief, idolatry and faith. Yet he does not disbelieve in such a way that carries him out of the religion.

Listen oh sunni, oh reader, examine the words above in bold well. Now I bring you the actuality of Ibn Abdul-Wahhab's view

If one were to investigate this, one will come across Ibn Abdul-Wahhab's stance in al-Majmu'ah Muallafat al-Imaam Muhammad Ibn Abdul-Wahhab, and from my memory it occurs as well in adu-Durrar as-Suniyyah.

“As for what has been stated about me by my opponents; that I make takfere based on my opinions and allegiances, or that I make takfeer of the ignorant on whom the proof has not been established upon, this is simply dangerous slander by which they desire to prevent the people from the religion of Allah and His Messenger.” And “We only make takfeer of the one who makes shirk with Allah in His uloohiyyah, AFTER we have clearly proven the falsehood of his shirk to him”

The only conclusion that one should get after reading the two is that az-Zahawi has absolutely now knowledge about the one whom he speaks against and is easily understood that he received his information from none other than heretical shayateen innovators in order to believe in the wacked out nonsensical and polemical rhetoric that he spews out in this “refutation” of his against the “wahhabis”

And since Im referring to ibn Abdul-Wahhab, let me enlighten the reader on the comprehensive nature of Ibn Abdul-Wahhab's fiqh and his hanbalihood for all to see that what was with him is not only different from the heretical slanders of the innovators, but has much more depth, usooli wise than most of his detractors could ever understand. He Shaykhul-Islam says:

Regarding their statement with respect to al-Istisqa (praying for seeking rain): ‘There is no harm in making tawassul through the righteous’ and Ahmad's statement: ‘tawassul is only allowed through the Prophet – SallAllahu ‘alaihi wa-sallam’, while they all say: ‘Istighatha (seeking aid) from the creation is not allowed’, then the difference (between the two is very clear, **and it is irrelevant to what we are concerned with.**

(basically, what he is saying is t hat what we, the salafis of his time, have encountered from the people was much more graver and different than what he was referring to in the above passage.) For some scholars to allow tawassul through the righteous, or for some to restrict it to the Prophet – SallAllahu ‘alaihi wa-sallam, while majority of the scholars forbidding and disliking it; these issues are from fiqhi issues. Even though the correct opinion in our view is the majority opinion that it is disliked, **we still do not censure one who practises it (tawassul), for there is no censuring in issues of ijtihaad.**

(thus his words are indicating to us a complete opposite view of what az-Zahawee would allude his readers to that making plain tawassul is shirk)

However, our censure of one who calls upon the creation, is greater than the censure of one who calls upon Allah Ta'ala (alone); for he travels to the grave beseeching, next to al-Sheikh 'Abd al-Qadir or others, seeking the alleviation of calamities, aiding the grief-stricken, attaining the desirables; where is this all from one who calls upon Allah, purifying His religion for Him, not calling upon anyone besides Allah, except that he says in his supplication: I ask you by Your Prophet, messengers, or the righteous servants, or travels to Ma'ruf's grave or others' to supplicate there, yet only supplicates to Allah, purifying the religion for Him, how is this relevant to what concerns us here?

(Fatawa wa masa'il al-Sheikh Muhammad b. 'Abd al-Wahhab page 41)

And then az-Zahawee goes on a long and unneeded directory of historical evidences of past heresies that have occurred in our ummah and the problem with his analysis is that being far from the truth and reality of what our salaf have actually stood upon. I will only mention relevant passages that he says that are half way worthy of shedding some light upon. He mentions many sects, qadariyya, many of whom the salaf did make takfeer of and the purpose of his writing on this subject is that the salaf "treated them and their bodies as muslims" by performing such acts as doing the ritual Islamic cleansing on their bodies and that the salaf allowed marriage between us (sunnis) and them (mubtadi'ah kaafireen).

He says

The Jahmiyya separated from the Congregation of Muslims. They said no God who is an object of worship is upon the throne nor does God have any speech as on earth. They denied God the attributes that He affirms of Himself in His clear Book and which His true and faithful Messenger affirms of Him and all the Companions. Likewise, they denied the vision of God in the hereafter and so forth and so on with respect to their doctrines of disbelief.

This is unbelievable. This is exactly your own ash'ari creed ya az-zahawee. You ash'aris, as defined by your own ash'ari flag bearers like Fakhru-Deen ar-Razi, Ibn Furaak, Abu M'ali al-Juwaynee, and Ibn Asaakir are the ones who said "Allah is not upon the Throne" and it is they who said "He does not have speech rather He has 'kalam nafsi'" (Meaning He is eternally speaking within Himself and not that He actually speaks when and how He wishes to speak) (this and other ash'ari tenets of faith will be explained later for the reader to actually know what their creed entails inshallah)

You Ash'aris are the ones who denied God of His Attributes. You yourself are the reviver of their creed and this risalah of yours against us is a clear cut proof for your heretical view. How are you and your followers going to accuse your forefathers, the jahmiyyah, of deviancy in creed for denying Allah's Attributes, when you yourselves are the promoters of the creed of denying Allah's Attributes and you are the ones that deny His Attributes in our days. You Ash'aris are the ones who say "Allah does not have Hand, He does not have eyes, He does not have speech by which He is able to speak when He wishes to.

So I find it quite strange for az-Zahawee to declare a group of people to have left the jama'ah and deviated for having the same creed that he himself is an adherent of. This is utmost hypocrisy.

And then he says the greatest of atrocities ever perpetrated on our salaf

Then the Rafida or "Rejecters" separated from the Congregation of Muslims. They agreed with the Mu'tazila in their belief that they were the sole creators of their own actions. They denied the vision of the Creator on the Day of Judgment. They declared most of the Companions to be unbelievers and they vilified the Mother of the Believers (ʿA'isha). Despite all this **non** of the `ulama declared them to be unbelievers **nor** did they forbid the rulings of inheritance and marriage apply to them; rather they applied to them the same rulings that applied with all Muslims.

There is nothing short of insanity. No group of muslims scholars enacted what az-Zahawi asserts. There was unanimous agreement from the salaf that the rawafidh were kuffar, they are not given the salams, their funerals are not attended, marriage is prohibited between them and us, and the propagators of this kufr in the Islamic state were to receive the hadd punishment for apostasy. What world did az-Zahawee live in that perpetuated him to make this catastrophic theological blunder?

And then az-Zahawee brings forth a slander

Shaykh Taqi al-Din Ibn Taymiyya said that Imam Ahmad did not declare the Khawarij disbeliever, nor the Murji'a nor the Qadariyya nor the individuals of the Jahmiyya.

Firstly, Ibn taymiyyah did not say this. The fact that Ibn Taymiyyah declared the qadariyyah and the individuals of jahmiyyah as kuffar is in clear opposition to az-Zahawi's assertion.

Secondly, as for Ahmad, even if Ibn taymiyyah said this, it would only entail that he made an error in this judgement for there is explicit proof from Ahmad himself and is virtually affirmed by every hanbali in existence that Ahmad did make takfeer of the qadariyyah and he did so for Bishr al-Marisi, Jahm, Jad and EVERY SINGLE jahmi. In fact not only did he make takfeer of the jahmiyyah he made takfeer of anyone who sounded like a jahmi, in their statements.

Indeed, he prayed behind the Jahmiyya who called people to their doctrine

Another lie against Ahmad. It is reported that after Ahmad left the Friday prayers he urged all the people who attended to repeat the salah as it was null and void due to the imam being a nullifier in Islam, a kaafir, for what, for being a jahmi.

Furthermore az-Zahawi in his vain attempt to allude to ahlu-sunnah that all the deviated sects, EVEN IF THEY BE KUFFAR, were still muslim, has rendered everything he said null and void and has championed Muhammad ibn Abdul-Wahhab's words I quoted above by saying

The Consensus has long since concluded that whoever confirms what the Messenger has brought -- even if there be in it some trace of disbelief and idolatry -- should not be declared a unbeliever **until the proof is furnished**

Thus he not only rendered everything he said null and void, he also in his apparent refutation against Ibn Abdul-Wahhab has made Ibn Abdul-Wahhab's words all the more truer and made him an example of a true orthodoxal follower of Islam when Ibn Abdul-Wahhab said

“As for what has been stated about me by my opponents; that I make takfere based on my opinions and allegiances, or that I make takfeer of the ignorant on whom the proof has not been established upon, this is simply dangerous slander by which they desire to prevent the people from the religion of Allah and His Messenger.” And “We only make takfeer of the one who makes shirk with Allah in His uloohiyyah, **AFTER** (meaning until) **we have clearly proven the falsehood of his shirk to him**”

Just as Ibn Tamiyyah said about you ashairs “You have neither championed Islam nor defeated the philosophers” likewise I say to you az-Zahawee “You have neither championed your stance nor have you defated the followers of ahlu-sunnah, amongst them Ibn Abdul-Wahhab”

Now comes more of az-Zahawis kalaam

9: The Wahhabis' Rejection of *Tawassul* (Using a means)

In the preceding sections we have spoken about the way the Wahhabis declare any Muslim a disbeliever for contradicting their unwarranted innovations in our religion, and the way they ascribe to that person idolatry. The moment has now come to speak of how they take, as a pretext for their declaration of disbelief, the seeking of help from the prophets and awliya and their use of the latter as a means to God and the visiting of their graves. For the Wahhabis have rejected these practices and claimed they are forbidden (*haram*).

We will examine the inherent realities of what az-Zahawi is contending with us about.

Their Hatred of Muslims Who Make *Tawassul*

The Wahhabis have made their rejection of those seeking aid (*mustaghithin*), those using persons as means of access to God (*mutawassilin*), and those visiting graves (*z'a'irin*), especially intense. They consider them actual idolaters and idol-worshippers. Indeed, they deem their status worse than the idolaters of old. The latter, they say, were idolaters only with respect to divinity. As for the Muslim idolaters -- they mean those who contradict them -- they have associated a partner both to divinity and to lordship. They also say that the unbelievers in the time of the Messenger of God did not always practice idolatry but they sometimes practiced polytheism and sometimes practiced monotheism, abandoning calling on prophets and men of righteousness. That is because when times were good they prayed to them and believed in them. But when disaster and difficulties struck, they abandoned them, worshipped God faithfully and sincerely, and recognized that the prophets and pious could do them neither good nor ill.

I say his saying

The Wahhabis have made their rejection of those seeking aid (*mustaghithin*), those using persons as means of access to God (*mutawassilin*), and those visiting graves (*zu'irin*), especially intense. They consider them actual idolaters and idol-worshippers

Is falsely attributed to “wahhabis”, if it is understood that “wahhabis” is really a term for “salafis”. That is, I have already narrated a handful of Imaams above in times and centuries before Ibn Abdul-Wahhab who also declared those whom az-Zahawi does not render to be mushriks, as mushriks. Therefore it becomes irrelevant to imitate a broken record in rendering the same information repetitively, rather only what needs to be explained is

1. what is seeking aid
2. using persons as a means to Allah
3. the sunnah in visiting graves.

As for the first, linguistically, what az-zahawee refers to is at-Tawassul.

at-Tawassul- this word in the arabic as is referenced repeatedly in the quraan and the hadeeth in the linguistic meaning refers literally to seek the means to draw closer to what one needs and desires.

Imaam ar-Raazi has stated that "tawassul", as a religious term, entails drawing closer to Allah by performing good deeds" (Mukhtar As-Sihah)

al-Haafidh in Katheer said in his tafseer "al-Wasilah (root word of tawassul) is the means that one uses to obtain a need. al-Wasilah is also the best grade in paradise, the grade of the Messenger of Allah that is his residence in paradise"

further stated by Ibn Katheer

"Oh ye who believe, do your duty to Allah and fear Him. Seek al-Wasilah to Him" Ibn Katheer reported that **Ibn abbass** had stated that al-Wasilah here means good deeds. This is also the tafseer of the mujtahid Imaams **Mujaahid, Abu Wa-il, Hasan al-Basri, Qatadah, as-Suddi, ibn Zayd** and others who are all noted Imaams and mufasssireen.

Ibn Katheer added that Qatadah said that the ayaah means "draw closer to Allah by obeying Him and by performing the deeds that please Him", then, Ibn katheer commented on this that this tafseer by these scholars is unopposed.

So seeking aid, particularly in the definition and practice of what our salaf viewed to be “at-tawassul” or seeking waseela is nothing but seeking the waseela of the prophet in the performance of following the messenger, because following the messenger in essence is what is the actuality of what “at-tawassul” is.

The practice of the companions in their seeking of aid was to follow the messenger. To them, the following of the Messenger was in their sight like the people in the time of Nuh alaihi sallam accepting or rejecting to board his ship. Either they were saved, or they were destroyed. If they thought that seeking aid through the messenger was none other than to go to the graves, make

du'a to the inhabitant of the grave asking that person to intercede to Allah on his behalf, our salaf would have been the first to have done so. However, contrary to the innovative practices az-Zahawi strives to legitimize, there is not one text, I repeat, there is not one text in the entire corpus of Islamic books from the quraan nor in any of the books of hadeeth or even the athaar of the salaf who ever narrated that the companions nor their students went to the graves of the prophets OR the righteous and to plead a dua to them on their behalf to Allah. Not even the text that they are so fond of regarding the hadeeth of Maalik Dar says as such.

So what about the second point "Using a person as a means"

There are three types of tawassul, one of which I will mention here. That being the legislated tawassul by the righteous, good deeds that one performed, then invoking Allah by the slave's love for the prophet, which is one of the necessary elements of Islam, is included in this type of Wasilah that entails invoking Allah through one's good deeds. Loving and believing in the prophet and following his sunah are the origin of all good deeds.

Tawassul by asking a righteous living person to perform du'aa on one's behalf is yet another type of tawassul that is allowed. This is among the very known matters like believers asking each other for such an such. There are some hadeeth and actions of the sahaba that prove the validity of this tawassul which ahlu-sunnah is fully in 100 percent agreement with.

As for point three, "The Sunnah in visiting graves"

I believe Shamsu-deen Ibnul-Qayyim rendered the correct stances regarding it perfectly in his Z'ad al-M'ad"

He says

"The legal manner of visiting graves includes, reciting salaam and du'a for the benefit of the dead, just as muslims offer the janazah prayer for the benefit of the deceased muslims. The prophet sallallahu alaihi wasallam taught his companions that when they visit the graves, they should say "asalamu alaikum, oh believing residents of the ground! Allah willing, we will soon be joining you. May Allah grant His Rahma to those among us and you who have perished before, and those who will perish thereafter, We ask Allah to grant "Afiyah" for us and for you. Ya Allah, neither deprive us from their reward, nor lead us astray after their departure". Allahu ta'ala rewards the living when they [visit graves in order to] invoke Him for the benefit of deceased believers, in addition to, rewarding them when they pray on the janazah.

Know that the Messenger of Allah sallallahu alaihi wasallam was prohibited from performing janazah for the munafiqeen. Allah the Exalted, the Most honored, said

"And never pray for any of them who dies, nor stand at his grave" [9:84]

Islamically legal visits to graves neither occur because the living need the dead to fulfill some of their needs, nor entail supplicating to the dead or performing tawassul through them. Rather, visiting graves brings benefit to the dead from the living, similar to to what

they received when the living performed the janazah prayer for them. In addition, Allah subhanahu wa t'a'ala bestows His Rahma on dead muslims, on account of the kindness of the living [believers], who perform du'a for the benefit of the dead. Allah also rewards the living for this kind, righteous deed. “

Thus haafidh Ibnul-Qayyim, rahmatullahi alai, completely showed the islamically irrational and illogical viewpoints of the mushrikeen who view the sunnah in opposite terms by deriving that we, the living, need help from the dead, when in reality it is the dead who receive benefit from us in actuality, while these shayateen understand otherwise. So I ask az-Zahawi and his friends what benefit does the dead [believers be they shuhada, awliyyah, anbiyyah] bring to the living?

As for his saying

They consider them actual idolaters and idol-worshippers. Indeed, they deem their status worse than the idolaters of old. The latter, they say, were idolaters only with respect to divinity. As for the Muslim idolaters -- they mean those who contradict them -- they have associated a partner both to divinity and to lordship

Firstly, “wahhabis” if it is understood to mean “salafis” don’t say that the later have made shirk in both “uloohiyyah and in rububiyyah”.

Secondly, the saying that the modern day grave worshippers are even worse than those before is something that is easily noticeable textually and evidently (by current events)

So when he says

They also say that the unbelievers in the time of the Messenger of God did not always practice idolatry but they sometimes practiced polytheism and sometimes practiced monotheism, abandoning calling on prophets and men of righteousness

This is something that I textually stated in the quraan, that when the idolators were in times of hardship, they would call upon Allah Himself and ones they were saved they would commence upon their association to Allah. Ibn kathir narrates

أَتَكُمُ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ (

(Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah (Reply) if you are truthful!") This means, you -- disbelievers - - will not call other than Allah in this case, because you know that none except He is able to remove the affliction. Allah said,

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful) by taking gods besides Him.

(بَلْ إِلَٰهُهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ)

(Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!) for in times of necessity, you only call on Allah and forget your idols and false deities. In another Ayah, Allah said;

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهُهُ)

(And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah)) 17:67

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهُهُ)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him.) meaning, everything they worship besides Allah disappears from their hearts and minds. Similar happened to `Ikrimah bin Abi Jahl when he fled from the Messenger of Allah after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another: "None can save you except Allah Alone." `Ikrimah said to himself, "By Allah if none can benefit on the sea except Allah then no doubt none can benefit on land except Allah. `O Allah! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy." They came out of it safely and were delivered from the sea. Then `Ikrimah went to the Messenger of Allah , and declared his Islam, and he became a good Muslim, may Allah be pleased with him."

As is clear from the wording anyone with even a shred of understanding understands that "calling upon Allah only in distress" is and in itself on a more loftier level than "never calling upon Allah alone at all" The fact that it enabled a previous musrik to be rendered as a muslim on the result of this half way tawheed is proof in and of itself for the futility of a people who hide behind "la illaha ilallah" and then ascribe the powers of that illah to other than Allah, both in times of ease and in hardship.

He goes on to say

Their Assimilation of Muslims to Idol-Worshippers by quoting the Qur'an

The Wahhabis applied the Qur'anic verses revealed concerning the idolaters to the monotheists of the Community of Muhammad, peace be upon him, and grasped on to these verses as a basis for declaring Muslims disbeliever. They may be listed as follows:

So he then cites quranicayaah where “we’ apply these ayaah to ‘them”

And then ens with the statement

These and other verses have been revealed with respect to the idolaters among the Arabs.

And we, the generality of muslims, as well as the fuqaha and ahlul-ilm and hadeeth understand by due right and necessity that while particular instances of the quraan were revealed concerning the disbelieving nations, the mere reasons for its nuzool does not negate the reality that anyone , even if they attest the shahada, is somehow exempt in absolute terms from those ayaah being applied to them ESPECIALLY when they are themselves the doers of the actions that warranted the ayaah being revealed in the first place. If the reality of Islam were based on his twisted understading, there would have been no such thing as any of the imams or anyone else or that matter making takfeer of anyone who negated islam. The only people who hid behind the idea that the shadaha is itself an exemption of kufr even if the reality of the shahada is not lived up to were none other than the murjia.

He then lies upon shaykhul-islam ibn abdul-wahhab by saying

Ibn `Abd al-Wahhab, however, claims that whoever seeks help by the Prophet, implores **or calls upon God** by means of the Prophet of someone else among the prophets, awliya or pious, or asks for the Prophet's intercession or visits his grave is considered in the class of idolaters contained within the scope of the above verses

OI say this is something that reveals nothing more than az-Zahawi being among he misinformed. Ibn abdul-Wahhab did not state this or believe this. Rather he only made takfeer , LIKE ALL OF HE IMAAMS OF AHLU-SUNNAH BEFORE HIM, that if a person calls upon other than Allah is that which negates islam. Not that if a person calls upon allah but then seeks intercession from a prophet or saint, then he merely viewed it to be bida and a door to shirk but not that the adherent was a mushrik as, is known, if the person calls soely upon Allah, it is still a statement of tawheed, even though it is tainted.

Az-zahawi then makes the statement

His specious argument concerning these verses is based on the idea that though they were revealed concerning the idolaters their admonition belongs to the general sense of the expression and not the specificity of the cause.

He says this as if there is a problem. Well, we say, if there is a problem, then you also have a problem with the entirety of the ulema of every era, even among your own co madhabist, for making qiyaas and analogies between ayaah’s revealed about certain matters and derived for the purpose of others.

Rather the reality is, that from these ayaah in question, they are specific to WHOEVER falls into it.

His so called refutation is the following

Refutation of This Falsehood

We do not deny that the admonition belongs to the general sense of the expression and not with a specific cause **1**. However, we say that these verses do not refer to the people whom the Wahhabis claim they embrace since the Muslims who make *tawassul* (using means) and *istighatha* (seeking aid) in no way share the state of the unbelievers concerning whom the verses were revealed **2**. Invocation (*du`a*) comes in a variety of senses which we will soon mention. However, in all these verses it has the sense of worship, and Muslims only worship God the Exalted; none of them ever adopted prophets and awliya as gods, making them partners with God so that the general sense of these verses would apply to them. Muslims do not believe that prophets and awliya are entitled to worship since they have not created anything nor do they have control over harm and benefit. On the contrary, they believe that they are God's servants created by Him. **By visiting their graves and imploring God in their name they only intend being blessed by means of their blessing for they are alive, near to God** **3** and He has selected and chosen them. Hence, he shows mercy to His servants by means of their blessing and heavenly benediction (*baraka*).

I have numbered 2 points in this quote and will address it below

1. his statement in the beginning opening sentence thus renders all he said before useless
2. Yes they do share the same state IF they call upon the inhabitant o the grave. If they call upon Allah and seek the intercession of the inhabitant, then in this case they are not the same. But as for the ones who call upon other than Allah they will be shown to be the same
3. As for the bold, this is the very same arguemen the mushrikeen of the arabs used to in fact say. They only sought “blessing” from the ones being call upon and the seekin of shafa’ah.
4. And lastly, you demonstrate your lack of understanding for if we were to caste this reasoning to what Haafidh Ibnul-Qayyim said above, it is clear that az-Zahawee and his followers are under a spell, a spell that deprives them from sensing of fine reality, that being the fact that it is we who benefit the dead, not that the dead benefit us.

So now az-Zahawee goes on and mentions the “falsehood” of the very argument I submitted above by stating

Further False Comparison of Muslims to Idolaters

The Wahhabis say: the defense of those who practice tawassul is the same apology the idolaters of the Arabs offered as the Qur'an says describing the way the idolaters defended their worship of idols: "We only worship them in order that they may bring us nearer" (39:3). Hence, the idolaters do not believe that the idols create anything. Rather, they believe that the Creator is God, the Exalted, by evidence of the following verse: "If thou ask them, Who created them, they will certainly say, God" (43:87) and: "If indeed thou ask them who is that created the heavens and the earth, they would be sure to say, God" (39:38). God has only judged against them for their disbelief because they say "We only worship them in order that they may bring us nearer." The Wahhabis say: Thus,

do people who implore God by prophets and the pious use the phrase of the idolaters: "In order to bring us nearer" in the same sense.

So he refutes that by the following number of points of which I will address one by one bi ithnillah

Refutation of That False Comparison

The answer contains several points:

(1) The idolaters of the Arabs make idols gods; while the Muslims only believe in one God. In their view, prophets are prophets: awliya are awliya only. They do not adopt them as gods like the idolaters.

Idols, in the Islamic definition are, "that which is taken as an ilah other than Allah". Thus we understand that everything that is done solely for Allah or is affirmed solely for Allah alone and is attributed to other than Him is in fact shirk. "Idols" or "idolatry" in Islam is not some narrow quarantined view like that of our sufi brethren that it is merely actual wooden figures or something of the sort. Allah has rendered the desires of men as an "ilah"

"Have you seen him who takes his own lust (vain desires) as his ilâh (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?" [045:023]

Again Allah said again with regard to "rulership"

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh" [009:031]

Thus we understand that "shirk" comes as a result of attributing that which is the sole right of Allah to other than Him, and in this case, making the call to seeking aid, mercy, relief from distress, and other such matters that is the sole right of Allah and it is to Him that such power is able to be enacted, then it result that the beleif that any part of the creation can in fact are able to do as such, are themselves mushrikeen in Allah azawajjal and this is beyond clear and is understood even by the generality of muslims worldwide.

Secondly, the completeness of tawheed is action. If it is true that the muslims only make Allah one, then prove it by action, that action being to call upon Him alone as He Himself says in His noble Book. Our salaf were not a people who said 'they were muslim' and then acted in contrary to that which is necessitated that a Muslim do.

So the idea that "prophet are prophets, awliyyah are awliyyah" is just a mere statement. The reality of such a statement is weighed by the evidence of their action. Do they seek help from them, then they are themselves hypocrites of what they profess, hence the negation of Islam, and if they infact enact what they profess, then there is nothing to be discussed in the first place.

So he continues

(2) The idolaters believe these gods deserve worship contrary to what Muslims believe. Muslims do not believe that anyone by whom they implore God deserve the least amount of worship. The only one entitled to worship in their view is God alone, May He be Exalted

This maybe true to az-Zahawee had we lived in a world were the tawheed of Allah was confined to a theoritical belief stated by the tongue only. This may have something to do with his theological leaning to maturidism, which is half way irj'aa.

We say "Of course Muslims do not believe that anyone whom they implore God deserve the least amount of worship. And that which "SOLIDIFIES" their belief is their organically realizing that upon the limbs of the ibaad (servants). Basically and simply, if the muslim believes in the above, then by default his bodily organs are necessitated that he does not call upon other than Allah, nor does he seek help and aid from other than him, nor does he seek rulings by other than His sources of legislation taking the tawagheet in their ahkaam (rulings).

So in the end, its all fine and dandy to say such general statements as the above, but for Allah's sake if you profess this then act upon it by not calling upon other than Allah, then your statement will hold to be credible, otherwise whatever is spoken with no action is as a house built on no foundation whatsoever, especially when that foundation, on a muslim standpoint, is the tawheed of Allah.

(3) The idolaters actually worship these gods as God relates: "We only *worship* them..." Muslims do not worship prophets and pious persons by the act of imploring God by means of them.

This is nothing but pure talbis (deception). This is nothing but a great shubha. This talbis that az-Zahawee states above is when he quotes "We worship them" as if the mushrikeen viewed that they were mushrikeen. Here is an ayaah to look upon.

And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! [010:018]

Here is the reality. Allah accused them of shirk by stating "And they worship besides Allah".

The mushrikeen are deceived by shaytan and say that they do not. Rather, just like todays likeminded people, they say "No they are Not Allah, rather "these are our intercessors with Allah"

So Allah replied back to them basically telling them if they are informing Allah about something that He does not know of. Basically what the argument is that Allah has viewed this as shirk. These people are claiming that it is not shirk and based on that premise Allah is wrong and their shubha is right.

Again a common intertwining of words that az-Zahawi maybe deluded to. It is not that calling upon Allah by virtue of a wali which warranted takfeer (if there was takfeer) of Ibn Abdul-Wahhab, it is when calling upon the actual creation, and in Ibn Abdul-Wahhab's time, calling upon stones and trees and mystical caves.

(4) The idolaters intend by their worship of their idols **to draw near God** just as He relates concerning them. As for the Muslims, they do not intend by imploring God by means of prophets and saints to draw close to God, which is only by worship. For that reason, God said in relating about the idolaters: "... in order that they bring us nearer." However, Muslims only intend blessings (*tabarruk*) and intercession (*shafa'a*) by them. Being blessed by a thing is obviously different from drawing near to God by it.

What pure deception. Look how az-Zahawee words his argument in the bold. Yet he and his cohorts continually apply the ayaah below

O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. [005:035]

The ever declining popularization of their shirki practices of calling upon the awliyyah.

So if az-Zahawee claims that the Muslims do not use the prophets and saints to draw close to God, then why use this ayaah as the ever abounding proof to the madhaab of the mushrikeen.

And the last part of his deception was his making a variance between the seeking of tabbaruk and shafa'a of the Muslims and the "seeking of nearness to Allah" of the mushrikeen of old. That does not add quranically, or otherwise because Allah gave the reason for the murshikeen being mushriks, that being that they said

And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! [010:018]

So they seek intercession "ash-shafa'a" the az-zahawee claims that the muslims also seek. So his attempt to differentiating between the two grou[p]s with different intentions is to no avail and thus rendered futile.

But let us not take my word for it dear reader. Let us see what az-Zahawee's own Imaam, the Imaam of the Ashaa'irah Faku-Deen ar-Razee said about the actually understanding of the very same ayaah in question

{ قُلِ اللَّهُ عِنْدَ شَفَاعَتِنَا هَؤُلَاءِ وَيَقُولُونَ يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ لَا مَا اللَّهُ نُونٍ مِنْ وَيَعْبُدُونَ }
{ يُشْرِكُونَ عَمَّا وَتَعَالَى سُبْحَانَهُ الْأَرْضِ فِي وَلَا السَّمَاوَاتِ فِي يَعْلَمُ لَا بِمَا اللَّهُ أَنْتَبُّونَ }

وأكابرهم أنبيائهم صور على والأوثان الأصنام هذه وضعوا أنهم :عهاوراب
 الأكابر أولئك فإن ،التمثيل هذه بعبادة اشتغلوا متى أنهم وزعموا
 كثير اشتغال الزمان هذا في ونظيره ،تعالى الله عند لهم شفعاء تكون
 قبورهم عظموا إذا أنهم اعتقاد على ،الأكابر قبور بتعظيم الخلق من
 . الله عند لهم شفعاء يكونون نهمفإ

*And they worship besides Allâh things that hurt them not, nor profit them, and they say:
 "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows
 not in the heavens and on the earth?" Glorified and Exalted be He above all that which they
 associate as partners with Him!" [10:18]*

Imaam Razi said in his tafseer

“They (the polytheists) made these idols in the likeness of their prophets and elders. and they claimed that when they busy themselves with worship of these statues ,the elders will become their intercessors with Allah . **Similar to them in this time** are the actions of many people who busy themselves with glorification of graves of the elders(/great men) with the belief that when they glorify their graves (of the righteous) they will be their intercessors with Allah”[Tafseerul Kabeer]

For those of you who do not know, ar-Razee’s reign was in the later 5th and early 6th century, a time where Islam was dominant throughout the world. Yet ar-Razee, is claiming exact similitude between the mushrikeen of the prophets time and the pagan practitioners of his time among muslims. Why does az-Zahawee not mention this to ar-Razee.

Lastly, to lay bear the whims az-Zahawee has laid down along with his subsequent followers of shirk here is hwta their own Shafi'i-Ash'arite theologian, al-Razi states in his Tafseer:

"Those who said: 'We only worship these idols, which are sculptures of angels, so that they intercede for us. Hence, Allah falsified their claim saying: 'No intercession will be of benefit with Him, except for one He permits'. Hence, there is no benefit in you worshipping other than Allah, for Allah does not permit intercession for one who worships other than Him. You, by asking for intercession, have lost the right of intercession."

So we can gather that this understanding is not simply a “wahhabi’ understanding rather it is a unified understanding throughout the famous and even infamous scholars (like Razee) throughout the ages and it is az-Zahawee and his friends who are upon this heretical fringe understadning the ummah was blank of its knowledge centuries before their pagan influences became widespread.

(5) Since the idolaters believe that God is a body in the sky, they mean by "to bring us near" a literal bringing near. What indicates this is its being stressed by their use of the word *zulfu* -- nearness to

power -- inasmuch as emphasizing something by its own same meaning indicates for the most part that what is intended by it is the literal meaning and not the metaphorical. For when we say: "He slew him murderously" (*qatalahu qatlan*) a literal killing rushes to the understanding, not that of "a hard blow" in counterdistinction to what we mean when we just say: "He slew him"; for that might mean only a hard blow. The Muslims do not believe that God is a body in the sky remote enough from them to see a literal proximity to Him by imploring God through a prophet. The ruling of Shari`a contained in the verse does not apply to them, whereas since the Wahhabis believe that God is a body who sits on his throne, they do not discover a meaning of blessing which the Muslims intend by their imploring God by prophets and awliya, but only that of drawing near which belongs to bodies. For that reason, these verse are applicable to them not to Ahl al-Sunna.

What literal kalaami garbage. Firstly what source in any Islamic source reference works renders the idea that the mushriks of old believed Allah to be a "body in the sky".

Secondly, it is due to az-Zahawee's own shahadah to aristolism that allowed him to say such.

Furthermore, the arabs, did not intend "a literal bringing near" as he vainly thinks

Ibn Katheer remarks on the "intercession" of the idolators of old by saying

Allah reproaches the idolators that worshipped others beside Allah, thinking that those gods would intercede for them before Allah.

The reality is, contrary to what az-Zahawi alludes to he masses, is that the mushrikeen of old ONLY sought nearness to Allah by seeking "intercession" from the idols, and not a literal seeking to Allah that az-Zahawee speaks of.

I believe az-Zahawee wished to allude to this so that that way he could reverse the ayaah from applying to them and applying to ahlu-sunnah whom he calls wahhabis. Furthermore, what illustrates his ignorance and lack of competence in the subject at hand is mentioning

And lastly, he calls those who merely affirm what Allah said about Himself in His book as idolators, then I say we should have a brief look at the idolators whom he accuses of idolatry

In the Tafseer of haafidh as-Sunnah **Imaam al-Baghawee** he states

تفسير معالم التنزيل/ البغوي (ت 510 هـ) مصنف و مدقق

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ { بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ لِلَّيْلِ { اللَّهُ رَبُّ الْعَالَمِينَ

الْعَرْشُ { ، قال الكلبي ومقاتل: استقر. وقال أبو عبيدة: سعد. وأولت ثم اسْتَوَىٰ عَلَى { . "

الاستواء بالاستيلاء. فأما أهل السنة يقولون: الاستواء على العرش صفة لله تعالى، المعتزلة مالك بن بلا كيف، يجب على الرجل الإيمان به ويكل العلم فيه إلى الله عز وجل. وسأل رجل أنس عن قوله:

{ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى }

قال: الاستواء غير مجهول، طه: 5 [كيف استوى؟ فأطرق رأسه ملياً، وعلاه الرُّحَضَاءُ ثم وما أظنك إلا ضالاً، ثم أمر به والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة، فأخرج.

والأوزاعي والليث بن سعد وسفيان بن عيينة وعبدالله بن المبارك وروى عن سفيان الثوري السنة في هذه الآيات التي جاءت في الصفات المتشابهة: أمرها كما وغيرهم من علماء كيف جاءت بلا

He first quotes the comments from the early Mufasssirûn al-Kalbi and Muqatil b. Sulayman concerning the meaning of al-Istiwa', which reads: istaqarr, i.e. He settled. This is a refutation of the Mufawwidah, who claim that the meaning of Istiwa' is Mutashabih and unknown at all. This concerns also the explanation of Abu 'Ubaydah, the famous lexicographer, who said about al-Istiwa': sa'uda, i.e. He ascended. No modern-day Mufawwid can go beyond this.

Then he mentions the commentary of the Mu'tazilah which says about the meaning of al-Istiwa': Istawla, i.e. He conquered. He opposes this as the context shows. He first states the words of the Mufasssirun from the time of the Salaf, which he tolerates. Then he adds: "And the Mu'tazilah interpreted [unjustly] al-Istiwa' with..", expressing his dislike of it by putting forward the Manhaj of the Ahl al-Sunnah concerning it.

Their Manhaj is according to Imam al-Baghawi:

a) bilâ kayf (i.e. without asking how or probing into its hidden meaning as the Mushabibbah did and others like them and afterwards);

b) obligation upon a man to have believe in it (contrary to others who forbid anything concerning it, i.e. no believe nor disbelieve but a non-committal to it as if it is not part of our religion: some Mufawwids seem to act as such);

c) relegation the knowledge concerning it to Allah (i.e. its inner knowledge which is hidden to all except to Him who Spoke by it).

This contains a refutation of a) the Mushabihbah, b) the Mufawwidah and c) the Mu'awwilah. He supports this by reproducing the great principle of Imam Malik b. Anas, which only the Ahl al-Sunnah from the Ahl al-Hadith wa'l-Athar abide by consistently and correctly:

Istiwa is not unknown - The how is not comprehensible - Belief in it is obligatory - Asking about it is innovation

And this verdict of Imam Mâlik contains great principles concerning the Attributes of Allah, summarized in two simple rules: He is known, but not His howness. We should believe in Him as such, and not delving into it. This is to what al-Baghawi subscribes too, as his book Sharh al-Sunnah clearly expresses.

His reference to some of the Salaf, i.e. Sufyan al-Thawri, al-Awza'i, al-Layth, Ibn 'Uyaynah, Ibn al-Mubarak and others, and their approach concerning, '...these Verses which have come pertaining the Mutashâbih Attributes', is in agreement to what he mentioned from some of the early Mufassirin, his apparent dislike of the Tafsir of the Mu'tazilah mentioned, and the verdict of Imam Mâlik. He quotes them as saying: amirruhâ kamâ jâ'at bilâ kayf, pass them on as they have come without how.

The meaning of this phrase 'pass them on as they have come' with the addition 'without how' is similar to what Imam Malik stated and many others. It contains two elements: letting the texts which contain the Attributes of Allah pass on (al-imrâr) as they are understood from their apparent sense, and leave out probing into its howness (al-takyif).

Imam al-Awza'i said: "Pass them on as they have come, without asking how."

Imam Sufyan b. 'Uyayna said: "Everything that Allah described Himself with in His Book then it's recitation is it's explanation, without asking how or comparison."

Imam al-Walid b. Muslim asked other Imams, saying:

"I asked al-Awza'i, Malik, Sufyan [al-Thawri] and al-Layth [b. Sa'd] on these narrations in which there is an Attribute [in it]. They said: Pass them on without how (bilâ kayf)."

Imam Abu 'Ubayd said:

"These narrations are authentic. The Ashab al-Hadith and the jurisprudents have carried them, people upon people. And they are with as true, no doubt about it. But if someone says 'how' does He puts His Foot [in hell-fire] and 'how' does He laughs, we say: We do not interpret these, nor have we heard anyone interpret these."

All these statements enforce Imrâr and Bilâ Kayf. That is: one believes what is mentioned in the texts as Attributes, understanding them and letting them pass from generations to generations. However, the 'how' is not known from these Attributes nor do we interpret them since none has done that before.

Therefore, what is understood from Imam al-Baghawi is this understanding: His calling these Attributes Mutashâbih means that its inner meanings, i.e. its howness, is not known. Just like Abu 'Ubayd informed us about: The Attributes are not known when it comes to its 'howness'. Similarly, his predecessors stated: We pass these Attributes on, but their 'howness' is not known.

In this passage he seems to say that the Salaf he mentioned called the Verses pertaining to the Attributes are from the Mutashabihât. There is no proof whatsoever which explicitly proves this,

i.e. that the Salaf called those Ayât about Allah's Attributes Mutashâbihât. Not from the Tafsir of the Salaf, nor of many of the righteous Khalaf.

As for calling these Verses which contain Attributes Mutashâbihat, then if he means by it one of the two meanings of Mutashâbih - as superbly explained by Ibn Taymiyyah in his Risalat al-Iklil fi al-Mutashâbih wa'l-Ta'wil - then he is right. If, however, al-Baghawi intended another meaning i.e. that of many later-day scholars from the Mu'awillah and Mufawwidah, then he is wrong. But al-Baghawi does not intend that meaning, since he provided clear statements that oppose that understanding

Likewise those who adopted this traditional orthodox understanding were SHaykh Abdul-Qadir al-Jilaanee, Shaykhul-Islam al-Harawee al-Ansaree, haafidh al-Imaam Abu Uthmaan as-Saboonee Shaykhul-Islam, Imaamul-Aimah Shaykhul-Islam Ibnul-Khuzaimah ash-Shafi'ee, Haafidh Abu Bakr Isma'eeli. The names are too many to quote whom az-Zahawee brands as idolators may Allah forgive him for this.

they do not discover a meaning of blessing which the Muslims intend by their imploring God by prophets and awliya, but only that of drawing near which belongs to bodies

That is because there is no one who is deemed a wahhabi but understands the topic in question to be one of "blessing" (tabbaruk) and shafa'a and there is no sunni of whom he deems such sunnis to be "wahhabi" on the face of the earth that viewed the "seeking of nearness" to be a literal drawing near to "a body" as az-Zahawee puts it.

Kinds of shirk

We ought here to explain the various forms of idolatry or association of partners with God or shirk. First, we find the shirk of making-independent, such as affirming two independent gods like the shirk of the Zoroastrians. Secondly, there is the shirk of dividing into parts, that is, making-compound but of a number of gods like the shirk of the Christians. **Thirdly, there is the shirk of drawing-near**, that is, the worship of something other than God in order to draw near to God in a closer fashion. This is exemplified in the shirk of the Period of Ignorance prior to Islam.

The kind of shirk that Wahhabis made applicable to the Muslim making *istighatha* and *tawassul* and upon which Wahhabis built their doctrine of calling Muslims disbelievers belongs to the third category, the shirk of drawing-near which the *Jabiliyya* professed as its religion

Dear readers, allow me to explain that these people among the neo-jahmiyyah and the mutassawifa (Sufis) always pinn such ahlu-sunnah tenents that they do not like as "wahhabi" and then due to such a label condemn it.

In our times, such as az-Zahawee and others, they come out with the argument that the arab mushrikeen did not affirm the Lordship of Allah, which is one of the greatest doubts that has ever entered into the muslim nation particularly in our times.

Let me bring forth Imaam al-Qurtubee centuries before Ibn Abdul-Wahhab who said exactly what Ibn Abdul-Wahhab merely affirmed what our predecessors were upon.

Imaam al-Qurtubee said in the explanation of [10:31]

اللَّهُ فَسَيَقُولُونَ

He said:

أنهم كانوا يعتقدون أن الخالق هو الله

"This is because they (polytheists) believed that the Creator is Allah"

Thus he affirms by due right of the quranic language that they affirmed Allah was the creator, the Lord of the Universe.

Likewise his own Imaam Fakhru-Deen ar-Razee said

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?" [10:31]

Imaam ar-Razee said in explanation of the above verse the following

الله سبحانه وتعالى، وهذا يدل على أن المخاطبين إذا سألهم عن مدبر هذه الأحوال فسيقولون إنه ويقرون به، وهم الذين قالوا في عبادتهم للأصنام إنها تقربنا إلى بهذا الكلام كانوا يعرفون الله شفاعونا عند الله وكانوا يعلمون أن هذه الأصنام لا تنفع ولا تضر، فعند ذلك قال الله زلفى وإنهم الأوثان شركاء لله في لرسوله عليه السلام: { فَقُلْ أَفَلَا تَتَّقُونَ } يعني أفلا تتقون أن تجعلوا هذه إنما تحصل من رحمة الله وإحسانه، المعبودية، مع اعترافكم بأن كل الخيرات في الدنيا والآخرة ألب واعترافكم بأن هذه الأوثان لا تنفع ولا تضر

"If it is asked to them about the controller of these things(mentioned in the verse) they will say Allah swt, this is proof the that they knew about Allah and admit it (that Allah was the sole controller of things mentioned in the verse) .They said about their worship of the idols, that it draws us closer to Allah and they are our intercessor with Allah and they knew that these idols cannot harm or benefit by themselves .

Next Allah said to his messenger

{ فَقُلْ أَفَلَا تَتَّقُونَ }

Meaning: Do u not fear Allah('s punishment) to set up partners with him in worship (Ma'budiyyah) after recognizing that all things good in dunya and the akhira that happen are from the mercy of Allah and his favour and recognizing that these idols neither benefit nor harm

As for az-Zawahee's "wish" to insinuate that "wahhabis" pin the third type of shirk he explained above to him and his lot, let's examine another matter his own Imaam ar-Razee states in his tafsir of the Qur'an.

So he continues

The state of affairs that delivered the Jahiliyya into its form of idolatry is a type of satanic seduction whereby its worship of God in its idolatrous manner stemmed from extreme human weakness and powerlessness; and a belief that not to draw near to Him by worshipping those nearest to Him, nobler in His sight, and more powerful, like the angels, would constitute bad manners. But when they observed the disappearance of the objects of their worship either constantly or some of the time they fashioned idols to represent them; so that when the objects of worship disappeared from them, they worshipped their images.

Let us examine a similar sufi demonstration of what az-Zahawee here tries to negate from his lot.

Ahmad Rida Khan states

"Seeking help and aid from anyone besides Allaah is lawful and desired. No one denies it except an arrogant and obstinate." [Hayat al Mawat By [Imam] Ahmad Rida al-Bareilawi; included in al Fataawa ar-Ridwiyya (Pakistan Edition) Vol 4, p 300.]

And he also says in Al Amn Wal Ula p10: "The Messenger of **Allaah is the remover of the calamity and bestower of the donation.**" (Take note oh reader the verse of Allah "[And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.](#) (Chapter #6, Verse #17)

compare this ayaah along with other statements he said in his books

And he also says in Malfuzat p 99: "Jibreel is the supplier of the needs, and the Messenger of Allaah is the supplier of the needs, for the Prophet fulfils the needs of Jibreel too." And he also said the following words of Kufr in Malfuzat p 307: "During my life I did ! not seek help from anyone, and I do not ask for aid except Shaykh Abdul Qadir, whenever I seek help I seek it only from him; whenever I ask for aid, I ask him alone. Once I tried to ask for aid and seek help from another saint, (hadhrat Mahbub Ilahi). When I intended to utter his name for seeking help, I did not utter the words but 'Ya Ghauthan' (O one whose help is sought). My tongue refused to utter the words for seeking help from anyone except him." [Imam] Ahmad Rida Khaan also said in Al Amn wal Ula p44: "When you are confused and helpless in matters, then seek help from the inmates of the graves." All this is refuted by Islaam we say many times in our prayer: "You alone do we worship and You alone do we ask for help." [1:5]>>

Now due to their innovated belief of tawasul (of the forbidden type) these practices lead them to other drastic statements that no one in this ummah has ever uttered.

In the book of Ahmad Yaar, Mawa'iz Naimiya p 192 it is written:

"The Prophets know the unseen from their birth."

Ahmad Rida Khaan al-Bareilawi said in Khalis al Itiqaad p 38:

"The Knowledge of the guarded tablet, the knowledge of the pen, and the knowledge of whatever existed and of whatever will exist are part of the knowledge of the Prophet."

Compare these beliefs with what Allah clearly stated "Say (O Muhammad sal-Allaahu 'alayhe wa sallam): 'None in the heavens and the earth knows the Ghayb (unseen) except Allaah, nor can they perceive when they shall be resurrected.' " [27:65]

"And they say: 'How is it that not a sign is sent down on him from his Lord?' Say (O Muhammad sal-Allaahu 'alayhe wa sallam): 'The unseen belongs to Allaah Alone, so wait you, verily I am with you among those who wait (for Allaah's Judgement).' " [10:20]

Az-Zahawee further deceives with this quote

If this is firmly understood, then it is clear to the reader that the state of the idolaters of the Jahiliyya does not in any way apply to Muslims imploring God by the means of prophets and the pious

Yes it does. What is the difference between old mushrikeen who seen themselves in a state of weakness and the new mushrikeen who likewise view that seeking Baraka (like the old mushrikeen use to do) through the righteous is far more likely to be answered do to their "status" with Allah than they themselves. Shirk is shirk and just because a deemed muslim slices his shirk rather than dices it does not devalue the reality of his or her shirk nor does his his kalima absolve him from falling into that which the kalmia negates because the actually substance and meaning of the kalmia is the very livelihood being lived modeled in the fashion of the kalima, not the mere saying of its words. But this is a problem modern mushrik sympathizers seem to not get past.

He states

The Arabs of the Jahiliyya adopted idols as gods. "God" means "One who deserves worship." They believed the idols deserved worship. First of all, they believed that they could deliver harm and benefit. Thus, they worshipped them. This belief on their part plus their worship of them is what caused them to fall into idolatry

Shirk, in Islam, unlike what he just described, is affirmed for the mere action of it. Even in the works of fiqh within all of the madhaahib the ruling for one who bows down to an idol is ruled as a muhsrik who's repentance is sought irregardless of their belief of that particular action nor are they excused due to ignorance. The only exception of this is if someone is forced to do such an action, otherwise they are deemed apostate until they clear the reasons pertaining to their action.

Secondly, they did not believe that their idols “deserved” worship rather the sunnah and the Book merely attest to the fact that they merely did such actions in order to what? In order to “seek nearness to Allah”, which is the very same reasoning Sufis use in their tawassul with the “righteous”

Thirdly, so do Sufis. They believe that those, whom they make tawassul with, can bring some benefit or harm with them. The words of Ahmad Rida Khan stated above are merely one example, among many, of their dubious deception upon the Muslim nation. Tabbaruk, which az-Zahawee tries to disconnect from this “seeking of benefit and avoiding of harm” is in actuality a part of this. In one seeks tabbaruk according to most Sufis, they are seeking it from Allah.

There are two matters applicable in this issue that has not been touched upon

1. tawassul to Allah through a pious person and
2. tawassul to other than Allah period

All of what az-Zahawee mentions in this treatise of his is between the two, explicitly affirming the first while sanctioning the actions of the second.

With regard to the ruling of the vast majority of scholars of Islam the first matter is a *bida* at most whereas the second is not only a *bida* it is *shirk* that negates Islam

He further claims

So when the proof was furnished them that these idols had no power to harm them or benefit them, they said: "We only worship in order that they bring us nearer." How, then, is it possible for the Wahhabis to assimilate the believers who declare that God is One to those idolaters of the *Jahiliyya*?

That's because it's all too simple. When proof is furnished to your lot that those whom you do tawassul with (in seeking this tabbaruk), your reply is just as those mushrikeen of old, that being “we only call out i.e. worship (seeking tabbaruk i.e. seeking aid and benefit just as the old mushrikeen) to them so that we can seek a means of approach (nearness) to Him.

Both the mushrikeen of old and those of modern times are the same except with different garments. The very substance and thought pattern is quite the same, except that where the old mushrikeen failed to unshirksize their *shirk*, the modern mushrikeen mastered the art of deceptively sanctioning their *shirk*.

Az-Zahawee continues

There is no doubt that Arab idolaters disbelieved simply because of their worship of statues and representations of prophets, angels, and *awliya* of which they formed images which they worshipped and to which they did sacrifice. This was due to their belief that prophets, angels, and *awliya* are gods (*aliba*) along with The God (*allah*) and could, on their own, do them benefit and harm. The God therefore furnished proof of the falsity of what they were saying and struck parables to refute their doctrine which He did in many verses. These verses state that the one God who alone is entitled to worship necessarily has power over removing harm and delivering benefit to him who worships Him; and that what they in fact worshipped were objects originating in time and

antithetical to Lordship. **Persons who seek help and who call upon God by means of prophets are free and innocent of this order of idolatrous worship and belief**

It is still a *bida*, a *bida* that is the very gateway to the shirk of all of those ignorant Muslims whom you and your lot had deceived into the practition of this *bida*. Regardless of how you structure the argument, calling upon Allah by means of others besides Him was deemed a *bida* by virtually the entire Muslim world.

He continues with a mighty deception

As for the claim that seeking aid (*istighatha*) is worship of someone other than God, it is high-handed and arbitrary. For the verses which the Wahhabis adduce as proof-texts -- all of them -- were revealed to apply to unbelievers who worship someone other than God. They intended by their worship of that other individual to come closer to Him. Furthermore, they believed that there is another god along with God and that He has a son and a wife -- exalted exceedingly high is He beyond what they say. This is a point of unanimous agreement which no one disputes. There is nothing in the verses revealed concerning the unbelievers that would count as evidence that merely seeking the help of a prophet or saint when accompanied by faith in God is worship of someone other than God Himself.

1. It is not high handed and arbitrary, it is actually nearly unanimous.
2. Regarding the application of ayah to believers and disbeleivers, this has been expounded on for centuries, and coming from someone who accuse ahlu-sunnah whom they call "wahhabis" of lack of fiqh, it is all to sad to see this lack of fiqh coming from a man who accuse us of it. Contrary to stereotypical sufiyyan belief, as the usooliyoona have explained, applications of ayaah that applied to the disbeleivers, likewise can apply to believers if the believers fall into the very state that warretned such application to the disbeleivers. One such issue is related to "commanding the Good and Forbidding the Evil". When Allah talked about his in the Quraan He refered to how the Jews refrained from the act thereof, and on that basis suffered a torment greater than the nations whom He destroyed in time, that being their continual rejection of truth and their acceptance of misguidance throughout time. This religious torment was sanctioned due to one primnal factor, their disgreard for the commanding of the good and the forbidding of the evil. So when Allah narrates a punishment on them due to their neglect of this mighty command, it somehow is not absolved from the Muslims just because "they are muslim". Rather if we msulims follow the same route, we too, just like the Jews, will reep the consequences for such an evil. The same applies with all matters stated in the Quran, whoever does shirk, will receive the reward thereof irregardless whether he deems himself muslim or not, whoever oppresses, he suffers its consequences irregardless if he calls himself muslim or not. When Allah destroyed Ad for their mere deception of economic transactions amongst the people the msulims who read the quran and the sunnah does not leave after reading the quraan saying "well Im muslim, that only applied to Ad" or "that only applied to thamud" or "that only applied to the mushrikeen, Im muslim Im safe from that" But unfortunately az-Zahawee and his like minded cohorts have too narrow of a mind to think in such broad concepts.
3. Thirdly, This type of tawassul, if it is calling out to Allah as az-Zahawee implies, does not entail Shirk by agreement, but it is, nevertheless, a *bida'i* tawassul, over which the

scholars have differed.

Bida'i tawassul is, as **al-'Allama Hasan al-Shatti al-Dimashqi al-Hanbali** says while commenting on Matalib Ulin-Nuha, quoting **Ibn 'al-Imad al-Hanbali**:
'Tawassul through the righteous is for one to say: O Allah! I make tawassul to you through your Prophet Muhammad SallAllahu 'alaihi wa-sallam, or someone else, that you fulfil my need'

And then he continues with a peculiar and odd statements when he states

Refutation of their claim that tawassul is worship of other than God

The Wahhabis say that such seeking of help is a form of invocation. They cite the hadith:

"*inna al-du`a huwa al-`ibada*": "Invocation -- it is worship."^{ftl} Hence, they claim, he who asks help from a prophet or a saint (*wali*) is simply worshipping him by that request for help; yet only worship of God alone is beneficial and worship of other than Him is *shirk*. Hence, they conclude, the one who seeks aid of someone other than Him is an idolater.

The answer for this is that the verbal pronoun *huwa* ("it is") in the hadith conveys restriction of the grammatical predicate "worship" to its subject "invocation" and it thus renders definite the predicate, just as the author of *al-Miftab*^{ftl} says and with whom the majority of the scholars agree concerning this hadith. Thus, for example, when we say: "God -- He is the Provider" (*Allah huwa al-Razzaq*) (51:58), it means there is no provider other than He. Accordingly, when the Prophet said: "Invocation: it is worship" he signified that worship is restricted to invocation. What is meant by the hadith is:

"Worship is nothing other than invocation."

And the Qur'an supports this meaning when it says: "Say: My Lord would not concern Himself with you but for your call (*du`a*) on Him" (25:77). That is, He would not have shown favor to you were it not for your worship. For the honor of mankind lies in its worship and its respect in its knowledge and obedience. Otherwise, man would not be superior to the beasts. The Hajj, the Zakat, the Fast and the testimony of faith are all invocation and likewise reading of the Qur'an, *dhikr* or remembrance, and obedience. Hence, worship is confined to invocation. Once this is firmly established, it becomes clear that there no is proof in the hadith for what Wahhabis claim, because if asking for help is a kind of invocation, as the Wahhabis claim, it does not necessarily follow that asking for help is worship, since invocation is not always worship as is plain to see

Let us examine this correctly, he first states

"Worship is nothing other than invocation

And then explained how all of the actions of Islam are in fact invocation and then says

it does not necessarily follow that asking for help is worship, **since invocation is not always worship** as is plain to see

This is what happens when one relies upon a translation of Kabbani may Allah guide him to Islam. I will have to assume that az-Zahawee does not sound as retarded as is apparently looking in this translation and rather such dementia actually comes from the devils henchman of our times, Muhamamd Hisham Kabbani.

At any rate I'll treat this as if im addressing Kabbani since I don't think az-Zahawee was that ignorant like his translator made him out to be.

Asking for help is a kind of invocation, and since invocation is in fact worship as is said in the hadeeth, then likewise any of its actions in which it stems from (invocation) likewise is to be made to Allah alone. No one makes salaah except to Allah, no one makes hajj except for Allah's sake, no one makes tawaaf around the kabaah except for the sake of Allah, no one fights jihad except for His sake etc etc. Thus any one of these matters if done for other than Allah is in fact shirk. Its just that when it comes to the invocations to the righteous, ambiguity becomes prominent due to its roots in pantheistic cultures.

I will clarify more after these few lines of az-Zahawee, or I should say his translators translation bi ithnillah

If, on the contrary, we restrict the subject "invocation" to the predicate "worship" in the hadith according to the interpretation of the author of *al-Kashshaf*^{fit} whereby the definition of the predicate in a nominal clause might be either restricted to the subject or restricted to the predicate, then the logical deduction of the Wahhabis whereby **all du'a is worship** is still not supported by it. Otherwise, the definite article *al* in *al-du'a* (invocation or literally a call on someone) makes invocation generic and betokens universal inclusion into the genus. Yet this is not the case since not every invocation is an act of worship (*'ibada*).

What az-Zahawee attempts to do here, or his or his poor representative of a translator, is that they try to deem through this texts that "wahhabis" (read: ahlu-sunnah) somehow follows a rather dhaahiri (read ultra-literal) interpretation of this in when "wahhabis" quotes this hadeeth, they incorporate that to mean any call made by anyone period, is in fact worship, which is inevitably untrue which will be explained as we go.

He states

On the contrary, the matter stands as we find it in the verse of Qur'an: "Nor call on other than God such as can neither profit thee nor hurt thee" (10:106) and similarly in the verse: "Call your witnesses or helpers!" (2:23). Calling on God in the sense of requesting is found where the Qur'an says: "Call on Me and I will answer you" (40:60) and in the sense of a declarative statement: "This will be their prayer (*da'wahum*) therein: Glory to Thee, O God!" (10:10). As for "calling on someone" in the sense of summoning them (*nida'*), we find: "It will be on the day when he will call you (*yad'ukum*)" (17:52) and in the sense of naming someone we find: "Deem not the calling (*du'a*) of the Messenger of God among yourselves like the calling of one of you to another" (24:63).

As the author of *al-Itqan*^{fit} makes plain: If the definite article belongs to the genus and signifies universal inclusion therein, then the man who says: "Zayd! Give me a dirham" perpetrates an act of disbelief. Yet the Wahhabis, of course, will not claim this. Hence, it is plain that the definite article signifies specification. So what is meant by invocation in the hadith is *invocation to God* and not calling on someone in the general sense. The meaning would be:

"Calling to God is one of the greatest acts of worship."

According to the understanding of the Imaams of Ahlu-Sunnah whom the author unfortunately follows the British imperialists in calling them "wahhabi", du'a is of two types

1. religious
2. material

With regards to material, it is all aspects, in which a worldly matter pertains, and this being that those being called upon are alive and or presently the mukhaatib (the one being spoken to). Calling Zayd or Amr for helping you to move or picking yourself up is not incorporated into this category of du'a as understood by the hadeeth. Secondly, this type of calling converts to the first when something in which part of the creation is asked, is asked of something that only Allah can do OR something that it cannot do. So with that being the case when I call Zayd and tell him to grant me divine guidance, while he may be alive and hearing and comprehending what my call is to him, the very fact that I am asking of him something for which only Allah can grant is in fact shirk min al-Ilah. Likewise if I were to go to the deceased and ask them for basically anything, likewise it will also fall under shirk.

So this specification of what az-Zahawee is explaining is in fact the first, the religious understanding of du'a.

In the context of the hadeeth "du'a is worship" it simply pertains to a call that is sought for a religious purpose is in fact worship or a call in which only Allah can grant is also a religious worship despite it being a worldly matter. An example of this is a woman asking so and so to grant her a baby, as if the one being called to has the power and ability to make that happen within her. That is indeed shirk in Allahu-Ta'ala despite its being a call to a worldly matter.

So as a result of this hadeeth, it merely signifies that du'a is the greatest actions of worship, and that all du'a (all asking) in terms of religious and or material that only Allah can provide would be in fact worship in any way, shape, or form.

He further comments

It is in the manner of the Prophet's saying: "*al-hajju `arafatun*" or:

"The Pilgrimage is `Arafah"^{fit}

which is taken to mean that this represents the Hajj's greatest essential element. For the one making the request comes toward God and turns aside from what is other than He. Furthermore, the request is commanded by God and the action fulfilling that command is worship. The Prophet

names it "worship" to show the subjugation of the subject making the request, the indigence of his condition, and the humility and lowliness of his worship.

Among the proofs that what is meant by "invocation" in the hadith is the "calling on God" and not the general sense of "calling" is the fact which many grammarians confirm and Ibn Rushd clearly makes plain as does al-Qaraḥi also in his Commentary on *al-Tanqil*⁴¹: namely, that asking (*al-su'āl*) is one of the categories of wanting (*al-talab*) put forth by one lower to one higher in station. If it is addressed to God, it is named "request" (*su'āl*) and "invocation" (*du'a*). The latter is not applied to someone other than God. And if it is not permissible (*la yajūz*) to name the request of other than God by the unqualified name of *du'a*, then such a request *a fortiori* is not named a *du'a* in the sense of worship.

Well no “wahhabi” spoke of it in a general sense which would mean this effort was all in vain, but not only that, would likewise mean whatever information you received of whatever tenets “wahhabis” hold is in fact a distortion of reality.

10: Tawassul (Using means): Evidence for its Permissibility

Before plunging into this chapter let us clarify one thing pertaining to what one means by seeking help with the prophets and pious persons and imploring God by means of them. First, they are means and causes to obtain what is intended. Second, God is the true agent of the favor or miracle which comes at their hand, not they themselves, just as true doctrine asserts in the case of other actions: for the knife does not cut by itself but the cutter is God the Exalted, although the agent is the knife in the domain of the customary connection of events. Be that as it may, it is God who creates the cutting.

1. The prophets and messenger or anyone else for that matters are by no means causes or means to obtain what is intended
2. True tawassul, if it is through the prophets and messengers, is only by the following of their sunnah, not in supplicating at their graves and calling out to them. There is no prophetic practice of such an action nor an action of this nature performed by the companions of Allah's messenger nor that of the early Muslims.
3. Whether or not the one making tawassul believes Allah is the originator of such a benefit being asked for or not is nearly irrelevant for two reasons.
 - A. because if someone believes that it is other than Allah is by default a muhsrik and
 - B. If someone believes Allah is the source yet does it through a prophet or wali, then it is still classified as “a reprehensible bida and acts as a roadway to shirk” and this reality is exactly what happened. We have major scholars condoning this paganlike practice, and then the subsequent masses in turn do exactly the first type thus exposing this understanding for what it is “a roadway to shirk”

Al-Subki, al-Qastallani in *al-Mawāhib al-laduniyya*, al-Samhudi in *Tarikh al-Madina*, and al-Haythami in *al-Jawābir al-munazzam* said that seeking help with the Prophet and other prophets and pious persons, is only a means of imploring God for the sake of their dignity and honor (*bi jahihim*).

We are deeply honored to inform, that as-Subki, Qastalaani and Ibn Hajr al-Haythami are ALL unreliable and unsuitable for the extraction of their views on this matter, simply for their espousing these innovated practices. It does not mean they were reliable and regarded as pillars in other fields, but this is the reality of ahlu-sunnah's treatment with their scholars, they accept them and they steer away from their errors just as many other scholars have clarified. But unfortunately for our brethren from the ash'aairah and the Sufis do not act in this formality, rather they steer clear from that which is unanimously ruled upon and steer clear with regard to the correctness of any particular matter, and they fully accept all the erroneous positions of all the scholars of Islam

Here are some examples of more reliable scholars regarding this issue

Mullah 'Ali al-Qari al-Hanafi says commenting upon Hadeeth about the worst of sins where the Prophet said: 'To make a rival unto Allah, while He created you'; Al-Qari says: 'Meaning: To make someone his equal in your invocation and worship'

And this is explicit invocation in worship regardless of the persons regards that Allah is the ultimate originator or that the one being called upon is not the originating source of this ability.

I will even bring their own Ash'ari theologians to show the utter hypocrisy of these pseudo ash'ari/Sufis.

Al-Qurtubi also states in the tafseer of the verse: 'Your Lord said: Call upon Me, and I will respond to you!', this proves that invocation is the act of worship, and this is what most of the mufassirin are upon'.

Fakhr al-Razi al-Ash'ari said: "The majority of the greatest intellectuals said: the Dua is the greatest of all stations of worship' (Sharh Asma Allah) Hence, if Dua is from the greatest of stations of worship, could it be directed to one other than Allah? And the one guilty of it, could he be called anything but a Mushrik?"

Now oh reader, deeply examine az-Zahawee's words, and now let us cast the very essence of his ideas upon what Imaam at-Tabaree where he says. In commenting upon what Allah says to the Pagans

['Most of them do not believe in Allah, except that they associate partners unto Him'](#)

al-Tabari says in his tafseer:

"Their belief in Allah is their saying: Allah is our Creator, our Provider, who gives us death and gives us life; while their Shirk is to attribute partners unto Allah in His worship and invocation.

Look how plainly and clearly at-Tabari outlines the salafi creed in this regard. Likewise, to the admittance of az-Zahawee, he also concludes that his people also believe Allah is the creator and the Provider, and yet they merely make du'a (which is in fact worship) to other than Allah by calling out "Ya Nabi" or "Ya Muhammad" an asking for what they need.

And lastly to add clarity to the tantamount ignorance and ignominy of the Sufis and ash'aris upon the orthodox traditions of the Muslims, when the Hanbali scholars and others explicitly stated the apostasy of the one who calls upon other than Allah, they did not differentiate between one who does so believing the response would come from Allah, and one who does so believing the response would come from the creation.

To differentiate between the two only first appeared after the Da'wah of Sheikh Muihammd b. 'Abd al-Wahhab. The advocates of this idea were simply seeking justification for one to call upon others besides Allah. Hence, they argued that when one says: 'O Sidi 'Abd al-Qadir, help me!' He is in reality addressing Allah, while mentioning 'Abd al-Qadir only allegorically, because he believes in his heart that the response will only come from Allah.

In response, we say that the statement: 'O so-and-so, help me!' is Sarih al-Kufr – an explicit statement of Kufr, which does not accommodate Majaz. Just like the word Talaq, is an explicit statement of divorce, and if one says it to his wife even in jest, his wife is divorced. He cannot claim: I only intended it allegorically, whereas my intention was not to divorce her. Similarly, when one makes a statement of clear-cut apostasy, such as: O Sidi fulan, help me! He becomes an apostate, and his claim that he intended something else would be of no use to him.

“They worship besides Allah that which neither harms them nor benefits them, saying: These are our intercessors with Allah. Say: Do you inform Allah of something He does not know in the heavens or on the earth? Exalted is He and high above what they associate with Him!” (Yunus 18)

The Hanafi Maturidi theologian, al-Taftazani states that the Shirk only occurred amongst the pagans when "one of them died, who possessed a high station with Allah, they took a sculpture resembling him and exalted him, thereby seeking his intercession (tashaffu'an) and **taking him as means (tawassulan).**" Sharh al-Maqasid

Likewise the modern mushriks behave in a manner where if one of the righteous dies, like Abdul-Qadir, who possessed a high station with Allah, they don't take a sculpture resembling them, they take his grave in similitude of that sculpture, and exalting him with titles such as "ghauth", thereby seeking intercession and taking him as a means, in direct exactitude of what taftazani states.

The one doing the asking seeks from the One asked that He assign him aid (*ghawth*) on behalf of the one higher than him. For the one being asked in reality is God. The Prophet is but the intermediary means (*wasita*) between the one asking for help and the One asked in reality. Hence, the help is strictly from Him in its creation (*khalqan*) and being (*ijadan*), while the help from the Prophet is strictly in respect to secondary causation (*tasabbuban*) and acquisition from God (*kasban*).

Again as is mentioned before, no one before Ibn Abdul-Wahhab ever made a distinction in which stated "the one being asked in reality God in spite of the name (of the wali or nabi) being used" It is only after the dawah of Ibn Abdul-Wahhab who adopting an apologetic defence for the

reprehensible acts of the deemed “muslims” of the time so as to trick such muslims that they weren’t falling into what they were falling into i.e. shirk.

The most prominent among the scholars of Islam have acknowledged the permissibility of *istighatha* and *tawassul* with the Prophet, peace be upon him

They have not, rather it is only a select fringe group of scholars who have opined to this, and add to that, his entire format is in contrariness to these deemed scholars who he claims ruled in his favor. For example, he uses as-Subki and others to justify calling out to others under the guise of ‘the one who is doing this in reality is calling to Allah since he believes Allah is the only One with the Ability’ whereas as-Subki himself deemed

Ibn al-Subki in his *Shifa al-Saqam* also regards asking other than Allah is Shirk, while arguing that *Istighatha* (seeking aid) through the Prophet is not Shirk. He says:

“(by seeking aid)... we are not asking other than Allah, nor are we calling upon anyone but Him. Hence, the one asked in such invocations is Allah alone who has no partners, while the one on whose behalf the question is made varies. This does not necessitate Shirk, nor asking other than Allah. Likewise, asking (Allah alone) by the virtue of the Prophet, is not actually asking the Prophet (directly), rather it is asking Allah (directly), by the virtue of the Prophet”.

Meaning, if one were to ask the Prophet directly, it would be, no doubt, Shirk with Allah.

So he, in light of his own Imaam who he uses as proof, is in defiance of him.

Its permissibility is not contravened by the report of Abu Bakr, may God be pleased with him, whereby when he said "Rise! [plural], We will seek help with the Messenger of God from this hypocrite," the Prophet said:

"Innahu la yustagbathu bi innama yustagbathu billah"

"Help is not sought with me, it is sought only with God." Since Ibn Luhay`a is part of its chain of transmission, the discussion of it is well-known

Despite the weakness with ibn Luhay`a, there are other supported chains which solidify what is weakened here.

Now lets here his rather warped explanation of this hadeeth if it were sound.

Were we to suppose that the hadith is sound, it would be of the like of the Qur'anic verse, "You did not throw when you threw, but God threw" (8:17)^{fit} and the Prophet said, "I did not bear you but God bore you."^{fit} Thus the meaning of the hadith "Help is not sought with me" is:

"(Even if I am the one ostensibly being asked

for help,) I am not the one being asked for help, in reality God Himself is being asked."

I need not to say anything else, it is self explanatory.

As for his linguistic acrobatics (as a tool for deception), the ayaah has nothing to do with the actuality of being asked. It merely signifies a totally different reality than someone who is seeking “aid” from someone else.

Now we have come to the point of setting forth the permissibility of tawassul and adducing evidence for it. We find in the Qur'an:

"O ye who believe! Be wary of God and seek *al-wasila*

-- the means to approach Him" (5:35).

Ibn `Abbas said that *al-wasila* signifies whatever means one employs to draw close to God. The Wahhabis claim that "means" refers exclusively to actions and this is pure arbitrariness. The manifest and apparent sense (*ẓāhir*) of the text refers to persons (*dhawat*) not actions. For God says: *ittaqu Allah* (Fear God) which conveys the sense of wariness in doing whatever God has ordered and relinquishing whatever He has forbidden. If we interpret "seek the means" in terms of actions, then the order of "seeking the means" would consist in an emphasis (*ta'kid*) of the command: "Be wary of God." This is different than if "seeking the means" is interpreted to refer to persons. For then the command of *taqwa* is to actually lay a basis (*ta'sis*) for one's action and this is better than emphasis

Firstly, salafis don't claim that means refers to actions, rather the “means of approach” according to the scholars of ahlu-sunnah, the salafis, are any act, statement, or belief in which holding anyone of these are viewed as a means of approach to Him, example beign our belief that Allah did what He said He did in Istiwa al-Alarsh. This is by default a means of approach to Him because believing in everything that He says is by default regarding as a waseela to Him, the same with statements and actions, and it is not this narrow-minded view that az-Zahawee misapplies upon the ahlu-sunnah wal-jama'ah.

But let us briefly outline what the actuality of waseela is meant and understood by ahlu-sunnah.

Imaam ar-Raazi has stated that "tawassul", as a religious term, entails drawing closer to Allah by performing good deeds" (Mukhtar As-Sihah)

al-Haafidh ibn Katheer said in his tafseer "al-Wasilah (root word of tawassul) is the means that one uses to obtain a need. al-Wasilah is also the best grade in paradise, the grade of the Messenger of Allah that is his residence in paradise"

further stated by Ibn Katheer

"Oh ye who believe, do your duty to Allah and fear Him. Seek al-Wasilah to Him" Ibn Katheer reported that **Ibn Abbass** had stated that al-Wasilah here means good deeds. This is also the tafseer of the mujtahid **Imaams Mujaahid, Abu Wa-il, Hasan al-Basri, Qatadah, as-Suddi, ibn Zayd** and others who are all noted Imaams and mufasssireen.

Ibn Katheer added that Qatadah said that the ayaah means "draw closer to Allah by obeying Him and by performing the deeds that please Him", then, Ibn Katheer commented on this that this tafseer by these scholars is **unopposed**.

It is from this point onward that I will merely cite and reply to the relevant passages of his work as opposed to taking every word an replying to it.

God also said:

"If they had only, when they were unjust to
themselves, come unto thee and asked God's
forgiveness, and then the Messenger had asked
forgiveness for them, they would have found

God indeed Oft-returning, Most Merciful" (4:64).

God has linked their seeking of forgiveness from Him with seeking forgiveness from the Prophet. So in this verse from the Qur'an we have clear evidence of imploring God by means of the Prophet and acceptance of the one that implores Him in this fashion. We understand this also from the statement: "They would have found God Oft-returning, Most Merciful."

This is nothing bu the devils deception. Let us examine what the relied upon authoritative theologians and exegetes had to say about this very verse in question

If the reader has not detected, az-Zahawee has fell victimto the very same deception he attributes to the “wahhabis” in that this ayaah is pertaining to the hypocrites.

Here is it’s full citation

We sent no Messenger, but to be obeyed by Allahs Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allahs forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful.
(سورة النساء , An-Nisa, Chapter [#4](#), Verse [#64](#))

Firstly, this ayaah is pertaining to the livelihood of the Messenger, it has no connection with goingto his grave after death to do the same.

Secondly, according to az-Zahawee’s own principle of the “wahhabi corrupted doctrine” of applying the verses of the disbeleivers and hypocrites to the mulims, likewise he himself likewise should not apply this verse to the msulims, according to his own principle. Yet he has. So where does this double standard lie? It lies in pure desires.

In the Tafseer of Ibn Abbass he states the following

{ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا }

(We sent no messenger save that he) that the messenger (should be obeyed by Allah's leave) by Allah's command; We do not send him so that he is opposed or has his judgement rejected by turning away from him. (And if, when they) those who built the counter mosque and Hatib (had wronged themselves) by so building it and turning away from you, (they had but come unto thee) to repent (and asked forgiveness of Allah) repented to Allah for their actions (and asked forgiveness of the messenger) and the Messenger prayed for them, (they would have found Allah Forgiving) He overlooks their transgressions, (Merciful) He is after repentance.

As well as the Tafseer al-Jalalayn

{ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا }

We never sent any Messenger, but that he should be obeyed, in what he commands and judges, by the leave, by the command, of God, and not that he should be disobeyed or opposed. If, when they had wronged themselves, by seeking the judgement of the false idol, they had come to you, repentant, and asked forgiveness from God, and the Messenger had asked forgiveness for them (there is a shift from the second [to the third] person in this address, in deference to his [the Prophet's (s)] status); they would have found God Relenting, to them, Merciful, to them.

Its meaning is quite clear even to anyone who has a distinct understanding of the quraan and sunnha, that being that when those hypocrites wronged Allah, they wronged the Messenger in the process by

1. seeking judgement from taghoot and
2. opposing the Messenger

Both of which was in harm of the messenger of Allah. And according to the shariah of Islam, the munafiqee as well are considered among the practitioners of shariah, and on that basis, when a 'muslim' (despite his being a munafiq) harms another muslim, the forth condition for repentance is seekin the repentance of the one who was harmed by your deeds, in this case the munaafiqeen harmed the Messenger via the above to crimes. It is for this reason that seeking forgiveness in his presence was a condition for they to be forgiven and possibly guided to Islam.

In no way does this ayaah have any relation with going to his grave and supplicating to him for anything.

He continues with such utter deception when he says

Asking forgiveness for his community, you should know, is not tied to his being alive and the hadiths cited shortly indicate this. **One cannot say that the verses cited among a definite group of people have no general applicability**

1. Yes, it is tied to his being alive and the only actuality of waseela after his death is in following his Sunnah
2. In the bold, he just tried to nullify the very thing that was explained above, that being that it applied to the hypocrites, and on that basis shows the very corruption of his own principles. How does he in one instance condemn "wahhabis" for applying an ayaah where its sabaab (cause for revelation) was specific to a group of people and applies it generally to whoever falls into such a state, and then on another instance, does exactly that.

So in response, I say, if you stick to this idea that "one cannot say that the verses cited among a definite group of people have no general applicability" then likewise live by your word and principle and apply this very same principle that the very verses on which the "wahhabis" you condemned (for abiding by this very principle), and accept what the jama'ah of ahlu-sunnah has been telling you all along, that being that whoever falls into the shirk of those pagans of old, likewise has those ayaah applicable to them.

But double standards are a major component to the people of innovated concepts and ideologies, and on that basis, they operate in a world where principles are made up according to one's desires, and not solidly based on any textual or scholastic emphasis.

for even if they are cited among a definite group while the Prophet was alive, **they maintain a general relevance by the generality of the cause occasioning their utterance. So the verses take in whomever satisfies such a description** whether he be alive or dead.

What insanity.

Likewise, we say, as you say, that these verses that the ahlu-sunnah cite with regard to the practice of shirk, it takes in whosoever satisfies such a description. Consistency is a key to orthodoxy, and the lack thereof is only a pointer to its opposite.

With regards to our application of this verse, while we understand its application to the hypocrites, it applies to Muslims as well in that if they do wrong to others, they must as well, in addition to seeking tawbah to Allah, seek it from the one whom they wronged, and like the prophet, if the one whom they wronged, dies, then likewise the avenue for repentance from the one wronged is shut, and the door closed.. This is the application of this ayaah, not to go to the grave and seek forgiveness of the prophet for their sins.

He continually deceives with this

Another evidence is the Qur'anic verse: "Now the man of his own people appealed to him [Musa] against his foe" (28:15). Here God attributes a request for help to a creature who is asking someone other than Himself. This is sufficient evidence for the permissibility for asking someone other than God for help

This, dear reader, falls under the second category of calling i.e. to call with regard to a worldly affair with no religious ties. What he is attempting to do here is intertwine the two so as to validate calling to others besides Allah (which is the type of calling under a religious cause) by the citation of this ayah which is a type of calling for a worldly cause.

If someone objects and says that the help being sought in these texts is from someone alive and who has power over his actions, the reply is that attributing the power to him if it is held to issue from him in a fashion independent of Divine assistance is the same as *kufr*, that is disbelief. And if it is only God's power to be a cause and means, then there is no difference between living and dead. Thus the recipient, alive or dead, possesses the miracle as a token of respect and honor. If the seeking of aid is not related to God literally and to someone else figuratively, the seeking of help is forbidden in either case. From this you know the secret of the Prophet's formal rejection of seeking help from himself when Abu Bakr al-Siddiq said: "Rise! We will ask the Messenger of God for help from this hypocrite" and the Messenger of God said to him: "Help is not sought from me. Help is sought from God" despite the fact that the Prophet was then alive and had power over his actions. He only intended to deny the seeking of help from him literally and in reality. For he wanted to teach his Community that help only can be sought, in reality, from God.

Here is the problem with this reasoning. When people use the argument that "it is only sought from those alive" it is not that they attribute such power to them alone, which would be *kufr* as az-Zahawi mentions. However, when the opposite of this is performed in that the "asking" is being done to those not alive then here are some realities connected with it

1. It opposes logic and reason that the deceased or anything not presently informed of the situation at hand would somehow respond or perform that which is being asked. It makes no sense in any shape, way, or form across the board in all cultures and in all lands, and in all times and the only group of people that it does make sense to are none other than the mushrikeen. Even Allah exposed the lack of logic and reason with regard to this when He said "Do they know not that they can neither hear them nor can they benefit them"
2. the difference between the practice of those who argue what az-Zahawi contends and those who argue what az-Zahawi agrees with is that those whom he contends with, never fall into the belief of shirk and *kufr* simply because such a belief never has nor was it ever understood, nor is there any evidence historically or otherwise that would suggest that such a belief was a roadway to shirk. Unlike this reality, those who az-Zahawi agrees with in their understanding, if it were implemented does in actuality lead to shirk which is proven historically and islamically. When people operate under the notion of what az-Zahawi concurs with, they all of a sudden actually fall into believing that the one they call on can actually hear and respond and grant benefit to them, especially when they believe that they could profit from matters where only Allah could grant such profit.
3. Thirdly, az-Zahawi's argument goes down the drain due to the very fact that the mushrikeen of the prophet's time were in fact those who believed just as he believes that the direct source and power came from Allah. So what arena is it that Allah condemns the arab mushrikeen for. He condemns them on account of doing what az-Zahawi is defending, calling upon those who are viewed as the righteous and who are close to Allah so as to seek *tabbaruk*, nearness

to Allah, and or intercession. With this being established it is as if his entire explanation was of no use, inapplicable of the argument at hand.

4. forthly, here is a response from our shaykh Abdullah Al-Dumayjî:

It is permissible to ask a living person to help you. Allah says: “Help ye one another in righteousness and piety.” [*Sûrah al-Mâ'idah*: 2] and says: “Now the man of his own people appealed to him against his foe, and Moses struck him with his fist and killed him.” [*Sûrah al-Qasas*: 15]

However, it is not allowed to ask a deceased person for help of any kind. This is a pure polytheism. This is what Allah severely warned us against and sent prophets and messages so that people would avoid it.

It does not make a difference who the deceased was, not even the Prophet (peace be upon him). The Companions, who are our example to follow, used to ask the Prophet (peace be upon him) to pray for them during his life time. However, after his death, none of them would come to his grave and ask him for help regardless how severe their conditions might have been and regardless of whether the problem was general or personal.

When a famine occurred during the reign of `Umar B. al-Khattâb, he told the Prophet's uncle: “O, `Abbas, ask Allah for us” and said: “O, Lord, we were soliciting you by our Prophet and you would answer us and let us have rain, now we are soliciting you by the uncle of our Prophet so we ask you to answer us.” Neither `Umar nor another Companion went to the Prophet's grave and asked him for rain. No one used to go the Prophet's grave to seek forgiveness. The Companions clearly made a distinction between the living and the dead in this matter. Since it is not permitted to be done with the Prophet (peace be upon him), it is clearly equally prohibited to be done with someone else.

The essence of polytheism is to seek from other than Allah.

Wadd, Suwâ`, Yagûth, Ya`ûq and Nasrâ - the idols of pagan Arabia - were originally names of pious people, the same as Sheikh `Abd al-Qâdir al-Jîlânî. People made statues at their graves to remind each other of their pious conduct. However, after some time, they requested things from these people, though they were dead, and sought their help in fulfilling their needs.

This is an act of polytheism. The same applies to al-Lât. He was a good man. Sheikh `Abd al-Qadr al-Jîlânî, al-Husayn and Zaynab were doubtless pious people, but unfortunately, people began visiting their graves and asking them to fulfill their needs.

Allah says: “Is it not to Allah that sincere devotion is due? But those who take for protectors others than Allah (say): ‘We only serve them in order that they may bring us nearer to Allah’.” [*Sûrah al-Zumar*: 3]

Those who worshipped statues thought that they represented pious people and their intention in worshipping those statues was only to be granted intercession through them to Allah. This is always the reason used by those who try to justify calling on the deceased for help.

Some who join Gods besides Allah in the Islamic era have gone further than the polytheists of pre-Islamic times by describing their Gods of being able to manipulate the universe. Some of them have gone so far as to say: “O `Abd al-Qâdir al- Jîlânî O you who have dispensation of the universe.”

Then what is there left for Allah? If such a statement is not deemed pure polytheism, what then would be pure polytheism?

The person who told you that you were doing the right thing by asking `Abd al-Qâdir in his grave, and considered that as being from the Qur'ân and Sunnah is indeed a liar. You will never see in Allah's book and the Sunnah of the Prophet (peace be upon him) anything that condones such conduct.

In fact, the Qur'ân, Prophet Muhammad (peace be upon him), and all other books and Prophets were sent to spread monotheism and the loneliness of Allah in worship. Allah says: "Not a messenger did We send before thee without this inspiration sent by Us to him that there is no god but I: therefore worship and serve Me" [*Sûrah al-Anbiyâ'*: 25].

Allah warns us in many verses not to call upon the deceased. He says: "Verily those whom ye call upon besides Allah are servants like unto you: call upon them, and let them listen to your prayer, if ye are (indeed) truthful" [*Sûrah al-A`râf*: 194] and says: "If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer) On the Day of Judgment they will reject your 'partnership', and none (O men) can inform you like Him who is All-Aware" [*Sûrah Fâtir*: 14].

We find more dubious statements

We find another evidence for *tawassul* in the Qur'anic verse:

"They do not possess intercession save those

who have made a covenant with their Lord" (19:87).

Some of the commentators on Qur'an say that the "covenant" (*al-`ahd*) is the phrase: "There is no god but God and Muhammad is the Messenger of God." The meaning of the verse would be: "Intercessors will not intercede except for those who say: 'There is no god but God,' that is, the believers, like what we find where the Qur'an says: "They only intercede for one who is accepted" (21:28). However, the resulting meaning: they do not possess intercession for anyone except those who made a covenant etc. is far-fetched and somewhat constrained.

The best commentary of God's statement "They do not possess" is "They do not obtain." Then, the expression of the exception "save those who..." is admissible without implying something in addition, and the meaning is asserted: "He does not possess intercession except the one who says: 'There is no god but God.'" That is, only the believers intercede. This is like the verse "And those unto whom they call instead of Him possess no power of intercession except him who bears witness to the Truth" (43:86). The bearing witness to the Truth is the phrase: "There is no god but God."

Since what is meant by imploring God with the prophets, the saints, and the pious and by asking them for help is a request for their intercession, and since God has related that they possess intercession, then who can prevent anyone from seeking by permission of God what they possess by permission of God? Thus, it is permissible to ask from them that they give you what God has given to them. The only thing forbidden is asking intercession from idols which do not possess anything at all.

I believe it is pertinent here to explain shafa'a in an more detailed explanation for the reader

Meaning of Intercession: Asking an intermediary to plead one's request in front of another.

Shafa'a means even (like odd and even). Intercession means to plead your case in front of another being. You and the intermediary together are 2 (even).

Allah's Words: "to Allah belongs all intercession" Prove that intercession is of many different kinds and the scholars have mentioned eight of them:

1. Major Intercession: It is that which will fall upon the shoulders of the Prophet Muhammad (saas) after all the other Prophets and Messengers have refused to accept it on the Day of Resurrection: The people will ask all of the previous Prophets and Messengers to intercede with Allah on their behalf but they will refuse, saying: "Myself! Myself!" Then they will come to the Messenger of Allah and he will accept, and go to his Rabb and prostrate before Him for as long as He wills, then he will be given permission to raise his head and intercede on behalf of the believing people, and none other than He shall be given this right and privilege.

2. Intercession for the People of Paradise: This has been confirmed by the long Hadith of Abu Hurairah which has been narrated by Bukhari and Muslim and which mentions that the Prophet sallahu alaihi wa sallam will intercede with Allah on behalf of the People of Paradise that they may be allowed to enter therein.

3. Intercession for the Disobedient Muslims: He (the prophet) will intercede with his Lord on behalf of those Muslims who may have committed sins of disobedience to their Rabb, Almighty, that they may not be placed in the Fire.

4. Intercession for the Disobedient People of Tawheed: He (the prophet) will intercede with Allah on behalf of those Muslims who have entered the Hell-fire because of their sins, that they may be removed from it. The authentic narration concerning this has been widely reported and all of the Companions and Ahl As-Sunnah are agreed upon it.

5. Intercession for Increasing the Reward of the People of Paradise: The Messenger of Allah sallallahu alaihi wa sallam will intercede on behalf of a people from amongst the People of

Paradise, that they may have their reward increased and their status elevated; and there is none who disputes this.

6. Intercession of the Prophet (saas) for his Uncle: He will intercede on behalf of his uncle Abu Talib, that his punishment in the Hell-fire may be lightened.

7. Intercession of the Children: Those children who died while still below the age of reason will intercede on behalf of their believing parents.

8. Intercession of Some of the Believers for Others: It is authentically confirmed that some of the Believers will intercede on behalf of their believing brothers.

“To Allaah belongs exclusively (the right to grant) intercession.” (Az-Zumar, 39:44)

For any intercession to be accepted by Allah

1. Allah must allow the intercessor permission to intercede. “Who is he that can intercede with Him except with His Permission?” (2:255)
2. Allah must be pleased with the person on whose behalf intercession is sought. “On that Day shall no intercession avail except for those for whom permission has been granted by Most Merciful and whose word is acceptable to Him.” (TaaHaa, 20:109) And, “No intercession avails with Him, except for those for whom He has granted permission.” (Saba’:23)

In the end all shafa’ah belongs to Allah. One verse combining both conditions of intercession – “And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allaah gives permission to whomsoever He wills and pleases.” (An-Najm, 53:26)

The intercession was the *means* chosen by Allah to forgive these particular people. Honor for the intercessor and a means for the one interceded for. If we want shafa’ah, we ask for it from the one who owns it.

The way to ask for it is du’a like after Adhan, we ask Allah to grant the Prophet (saw) the Maqam Mahmood which is the maqam of shifa’ah.

Types of Religious Intercession

General for all creation (as long as previous two conditions are met)

1. Raise their ranks in Paradise
2. Saved from Fire of Hell before entering it.
3. Removed from Fire after having entered it, before their time is completed.

These types of Shafa'ah are open to everyone.

Secondly, Shafa'a is of two types

True Shafa'a is the one which satisfy two conditions.

1. Which is by permission of Allah
2. The one who receive the intercession should be the one who believes in Oneness of Allah SWT

If one of these condition are missing then it is a false Shafa'a.

“ who can intercede with Him except with His permission.” Soorah Albaqrah V 255

The speaker said that author of the book is saying that by the statement of mushrikeen

“ these are our intercessor with Allah” they were hopping for intercession but they did not know what intercession is. Infact they sought intercession without permission of Allah . Actually they sought the intercession from one who does not have right to give it and for whom they are asking for does not deserve it.

That shows that they do not know the difference between true Shafa'a and false Shafa'a

It is for this reason that az-Zahawee's own imam ar-Razee states in his tafseer that “you, by asking for intercession, have lost the right of intercession” since it was not something that which permission was given.

Conclusionary remarks

Dear Brothers and Sisters in Islam, such a catastrophe in Creedal matters could have all been avoided had we stuck to one of the most ardent commands of the messenger of Allah in that whatever happens in terms of misguidance and whoever springs up as a caller to innovation (mubtadiyah) then we stick to his way and the way of his companions. This primal asl and its rejection by much of the muslims was the result of this chaos that we see throughout our history and into our times.

Some of the matters I will highlight the resultant effects of entering into such innovated concepts.

Ilmu-Kalaam

Speculation is the source and apology as to why ilmu-kalaam came about. It is of two types

1. speculation about God in general
2. Speculation about Him in specific

The first type would fall along the lines of someone who after a major sin would say “oh no, I hope Allah does not punish me” and the likes of this kind of speculation is more in lines of hope and fear of a muslim.

The second type of speculating is speaking about Allah without any knowledge.

It is from this form of speculation that speculating that landed the heretics where they are at in our history.

Let me briefly mention what happens to the human heart when it becomes involved in the very thing that you attribute to others.

This is from Faku-Deen ar-Razi's own words, who is an ash'ari ., Here is some of his lamenting

"The consequences of advancing the intellect is restriction
and the path of most of humanity is transgression and error.

Our spirits are melancholy from the years we spent
While our destination this world is trouble and trial.

We have not benefitted from our life-long studies (he's talking about the ash'ariilmu-kalaam)
except to gather from it "It is said" and "He said"

there are too many statements for me to cite, that resulted in words of this fashion clearly
expressing the awful regret that some of the more famous ash'aris delved into i.e. ilmu-kalaam,
the roadway to understanding the "orthodox creed".

This first poetry form ar-Razi which could be found in his Aqsaam al-Ladhaat and as well
recorded by ibnul-Qayyim in his as-Sawaa'iq al-Mursalah.

Shahrastaani, another ash'ari, has likewise depicted the very state of those who delved into this
roadway to kalaam, what you call adding rationale many orthodoxies, namely in hi Nihaayya al-
kalaam fi 'Ilm al-Kalam.

but here is a really good one from **Ibn Abi Hadeed** who says in some poetry

"O quibbling mind
I am bewildered and my life at an end

The intellect has journeyed through you
but profited naught save the hardship of travel

Allah cursed those that claimed
That You are known through speculation

They lied, He who they mentioned
Is outside the power of mankind"

SO let us understand this bewilderment in light of traditional sunni orthodox scholars,

Ibn Wazeer al-Yamaani said

"Some of the mutakallimoon (the ash'aris) and the heretics acted contrary to the prophets and his

awliyyah and the Imaams of the salaf with respect to reflection and contemplation. They made it burdensome, delved deeply, expressed clear meanings with ambiguous expressions and returned after a long journey, to doubt, bewilderment, enmity, and accusing each other of lying"

which is why today there is no two major ash'aris either historically or presently that are unified in every point of their own aqeedah.

Lets here what Shawkaani has said with regard to his own speculating

"The very limit of what I attained from my studies
And my reflections, after much contemplation

Was suspension in bewilderment between the two paths
What then is the knowledge of the person who has known only bewilderment?"

So dear reader, whoever examines the bafflement of those who "added rationality to the orthodox doctrines", then they know the truth as to what and why shaykhul-Islam said about them.
Ibn Taymiyyah said

"They have been given intelligence but have not been given integrity, they have been given acumen but have not been given knowledge, they have been given hearing, sight, and hearts [and this is where he quotes Allah]

"We gave them hearing, sight, and hearts but their hearing, sight and their hearts did not benefit them in the slightest because they denied the revelations of Allah and so they were encompassed by that which they mocked" [46:26]

In explaining their condition he says

"The mutakalimoon have more doubt and are more confused than anyone. They are also the weakest of people in knowledge and certainty. This they find in themselves [meaning they admit to this and we see it evidently clear in their works] and others witness it in them. For this reason, you find that they change from one opinion to another more than anyone else, asserting with certainty a particular opinion in one situation while contradicting it and accusing of disbelief whoever holds this opinion, in another situation. This is a proof of lack of certainty"

our **shaykh Mar'i Bin Yusif al-Karmi** said in this regard in Aqwaaweel ath-Thiqaat that

"The reason for this bewilderment and misery which the senior scholars of kalaam have spoken about, is that the nature of the methodology which they have adopted and traversed upon removes awe of the Lord from the heart, and the heart, if it is devoid of awe, is devoid of faith, as is mentioned by the Imaam al-Junayd rahimahullah

further more, to deliver to you my dear brother vinod, a most befitting analysis I refer to our **Shaykh Umar al-Ashqaar** where he said

"Ilmu-Kalaam speaks about Allah in the same way that it speaks about any other subject or

created thing. In addition to this, the proofs of theosophy are intellectual proofs, made up by man and subject to dispute. upon this our shaykh quotes Imaam al-Ghazaali, who also retreated from this doctrine later on who said

"The faith which comes from theosophical evidence is very weak and liable to evaporate with every specious argument.[listen to this now. This goes for all of you who erroneously think the majority of the ummah is upon this heretical avenue of kalam and ash'arism]

True, deeply rooted belief is the belief of the ordinary people obtained through the recurrence of revelation"

this is in his Jawaahir

that is why the oldest surviving creed that we have fitting the description of what Ghazali mentioned is the belief of those who when they refer to the issues of theology, they refer it to those who knew it best, the creed of the companions, the salafu-saalih and not the khalafu-taalih.

when one reads the quraan and when they read the sunnah, they by default believe and accept what Allah and His messenger say about Himself, and they don't believe it in any other way than what is mentioned therein, just as they were commanded to do.

Most of the ummah is upon this by the very fitrah (default nature) of the religion. No one knows or gets involved in theological speculative rhetoric, no one discusses that Allah is a substance and not an accident, no one says no (or hesitates at that) when they are asked if Allah literally said Alif Laam Meem. No one says or believes that His rising over the throne if taken the way it says means "limited" and confined to space and direction. It is only a small fringe group among the muslims who call themselves ash'aris and many of the maturidis.

one more thing I must add

This is what Ibn Wazeer mentions about the ordinary common folk that Ghazaali referred to in his al-Burhaan as-Saali fi Ithbaat as-Saani

"If all the philosophers and the brightest intellects from former and later times gathered round them (the common average laymen anywhere in the muslim world) citing the presumable arguments which bewilder and confuse the understanding of the intelligent and cause their feet to slip, they (the common person) would not pay attention to their speech nor incline to their opinions and the strength of their illusory argument would not ignite the fire of doubt in their hearts nor would they waver in their certainty for their beliefs".

then he ends with the following

"This is not the way of the philosophical speculators (meaning that certainty and unwavering) because knowledge which comes from speculation causes doubts when specious arguments are cited so much so that some of the scholars of kalaam have returned to disbelief after their Islam"

Are the Ash'aris and Maturidis from Ahlu-Sunnah

Before I outline the historical analysis of the Ash'ari and Maturidi schools, I wish to specifically deal with the Ash'aris more so than the maturidis as they are foremost in their war with the prophetic traditions and the traditional values and beliefs of the pious predecessors whom the prophet salallahu alaihi wa sallam explicitly left his ummah to follow and take as an example and guide in all affairs.

There are two main doubts that have entered the English speaking world with regard to the alleged "orthodoxy" of the ash'aris.

1. that the prophet prophecies about the Ash'ari school and gave it tazkiyyah (praise)
2. That some of the scholars of ahlu-sunnah said that the ahlu-hadeeth were none other than the Ash'aris, Maturidis, and the Atharis

Here is the first doubt

Ibn al-Subki relates that **al-Bayhaqi** considered the Prophet's (s) references to Abu Musa al-Ash'ari's people to include Abu al-Hasan al-Ash'ari and his school. **Al-Bayhaqi** said:

The Prophet (s) pointed to Abu Musa al-Ash'ari in relation to the verse: "*Allah will bring a people whom He loves and who love Him*" (5:54) saying: "They are that man's people," due to the tremendous merit and noble rank attributed by this hadith to the imam Abu al-Hasan al-Ash'ari. For he is part of Abu Musa's people and one of his children who have received knowledge and were granted discernment, and he was singled out for strengthening the Sunna and repressing innovation by producing clear proofs and dispelling doubts. It is most likely that the Prophet (s) named Abu Musa's people a people beloved by Allah because he knew the soundness of their religion and the strength of their belief. Therefore, whoever leans towards them in the sciences of the foundations of Religion and follows their position in disowning *tashbih* while adhering to the Book and the Sunna, is one of their number.

With regards to its riwayat (case study of chains of narrations)

1. Al-Mu'jam Al-Kabeer of Al-Tabarni:

Ahmad bin A'mru Al-Qitrani<Salman Bin Harb<Abu Khalifa<Hafs Bin Umar Al-Hawdi<Sho'bah<Samak Bin Harb<I'yaad Al-Ash'ari

2. Musanaf Ibn Abi Shayba:

Bin Idrees<Sho'abah<Sammak<I'yaad Al-Ash'ari

3. Al-Ahaad wa Al-Mathani (Abu Bakr Al-Shaybani)

Abu Bakr<Abdullah bin Idrees<Shu'bah<Sammak Bin Harb<I'yaad Al-Ash'ari

4. Tareekh Baghdad

Abul-Hassan (A'li Bin Muhammad Bin Muhammad Al-Tarazi in Naisaboor)<Abu Hamid (Ahmad Bin Isma'eil Bin salem)<Shibaba Bin Siwar<Shu'bah<Sammak<I'yaad Al-Ash'ari

From the backdrop of the isnaad alone its origination is not from a sahaabi, it starts from I'yaad al-Ash'ari who was not a sahabi but a tabi'ee which means he never met the prophet salallahu alaihi wa sallam.

The sanad was deemed as having idhtiraab by Abu Haatim ar-Razee as well as ad-Daraqutnee

Secondly, none of the early Imams authenticated this riwaya, and the only ones to have authenticated it was al-haakim and ibn Hibban who were themselves deemed mutasaahil in hadeeth verification (i.e. lenient in passing narrations off as authentic and its narrators as trustworthy)

However even if we were to assume the authenticity thereof, when the prophet praises or condemns people, it is done upon a general manner, it is not something that is mufassal (specific) rather it is done in mujmaal (general) fashion.

With this we understand that there could be, and are, people within who fall under the general graces of the prophet's praise, yet are themselves in actuality outside of it.

In essence this hadeeth in a general light, is like the hadeeth about his condemnation of najd. If we were to accept their misguided and unorthodox analysis that najd as recorded by the preservers of hadeeth (who understood it to be Iraq) was in fact present day Saudi Arabia, then it is a general dispraise and it does not mean that certain individuals can ascend such dispraise. And a primal hypocritical fact regarding this is their usage of the prophet's condemnation for the tribe of Tameem (except in one narration where he praises them for fighting against dajjal) and then applying that dispraise on Shaykhul-Islam Muhammad ibn Abdul-Wahhab. Yet they somehow except his brother whom they love and cherish as their own from that same prophetic dispraise. So why do they exclude him from the prophetic dispraise. So we have to question what

is their principles for which they judge and apply certain ahadeeth on a people and then exempt certain people from falling into that hadeeth despite their being affiliated with that hadeeth. They have none, they operate on pure desire and bigotry for their own mutazili oriented madhaab.

With regard to the hadeeth on al-Ash'ari, yes it is a praise. And using the standard of the orthodox sunni scholars such praise is only befitting one who is worthy of it. If we took a scenario in which all of the tribe of al-Ash'ari were somehow apostate, how would the applicability of that hadeeth apply. In reality the application of this hadeeth is only to be applied based upon those who preserve that which Abu Musa al-Ash'ari stood for i.e. the truth and its protection.

Abu Hasan al-Ash'ari did not stand up for the truth during his mutazili years. Similarly he did not stand up for the truth during his own invention of the ash'ari aqeedah in which many followers became deceived by his mutazili oriented new creed. Rather He stood firm for the truth when Ibn Katheer, adh-Dhahabee, Ibn Asaakir and many other historians and biographers recorded his turn to the path of the sunnah, the path of the salafus-saalih in creed and way.

So yes, the real Ash'aris are those who follow Abu Hasan in his final conclusion of his career, his salafism, which his distorters refer to as wahhabism.

Secondly, if the hadeeth were to apply, the hadeeth states "they are that man's people". In the Arabic sense of the phrase, it means his lineage. The Ash'aris are in no way a lineage of Abu Musa. Abu Hasan is the lineage of Abu Musa al-Ash'ari radhiyallahu anhu, but whatever praise is in the hadeeth of Ash'ari's people includes specifically and ONLY Abu Hasan. His followers are not included and are therefore, exempt, from the prophetic phrase linguistically as well as islamically.